Racial Characteristics—1924.

COLOR, CULTURE, COSMETICS.

THERE is so much nonsense written about human complexions, the ideal ities and cultural possibilities of the vari-colored human bodies that we are tempted to join in the idiotic chorus and sing our part. Environment has a place in our psychology. We are and believe what we are taught. We are influenced by the mass. If green or red were the dominant color, the open sesame to recognition and distinction if green were the standard of beauty and excellence, we would all paint ourselves green. The conspicuity of oddness is undesirable.

In darkest Africa where the prevailing color is black no one thinks of painting himself white. In China there is an advantage in wearing pig-tails, and those who wear them need not the authority of a foreign government for protection. It is popular to be brown in the Philippines; it is popular to be brown anywhere. It all depends on the individual taste. And so on, and so on, with more of the folly and foolishness which obsess the staggering intellectuality of present day thinkers.

What boots it what color a man is? Let's speculate a little. On page 52 question No. 25 of the Rosicrucian Philosophy, we read: "Please give the views of the occultist regarding the white races intermingling with the inferior Mongolians and Negroes?" The answer to which is: "The human spirit is neither colored nor white, but in different stages of its progress it has used black, yellow and white bodies; and it is the belief of the writer from certain indications that the next great race will be a beautiful blue. The races are only bodies, used for a time in the evolution of the spirit and we at one time inhabited black bodies. When we left them other and less advanced spirits took possession of the black race bodies. We then occupied the yellow bodies. Later on we left also the yellow bodies, and at present are occupying the white ones."

Since white men are writing this stuff everything that looks white is superior, and every other color is inferior. Of course, when we all get to be a "beautiful blue" everything else will be inferior.

While we are at it we will continue the pursuit for the delectability of the gods and the purchasers of cosmetics. "For as the flower would be an impossibility if there were not the mineral soil wherein it can grow, so also is a white race with the sensitive bodies and high strung nerves. such as we find in the west, an impossibility if it were not that we as spirits had had the experience gained in our advancement through the lower races. The debt we owe to those who have taken our leavings must be cancelled, "(Shades of Thebes and Cleops)" and that is most successfully accomplished by providing the intermediary links which bridge the gulf between race and race. In the case of the Southern Negro there are other reasons—a national destiny incurred by us on account of his compulsory importation and subsequent servitude." Ahem. That is serious. We are talking about color and not "National destiny" and "subsequent servitude."

The age-old question is asked in the Rosicrucian Philosophy: "Why is the Negro commonly said to be marked with a curse of Cain? If he is the descendant of Ham, according to Biblical ethnology, how can that race be any older than the sons of Shem or Japheth?" The answer is: "The Bible does not state anywhere that the Negroes are the descendants of Ham; besides. it is well known that the Biblical ethnology as commonly understood among orthodox people is an impossibility in view of the facts of geology and ethnological research. We are past the day when any one will dare to make a statement such as, for instance, was made by a learned Dean of Cambridge University less than a century ago, namely, that the world was created on Friday, the 10th of October, 4004 B. C., at nine o'clock in the morning."

We find that there have been various epochs or great stages of unfoldment in the earth's history, and that the Negro was the humanity of the third of these epochs, the Lemurian. The whole human race at that time was black skinned. Then came a time called the Atlantean epoch when humanity was red, yellow. except one race which was white."

So what's all the fuss about color and culture? It is the veriest rot—that. and all the traditions and superstitions wrapped around it. We have all been black, red, yellow and white. Some of us are still black, red, yellow and white, and according to the evolutionists and ethnologists we are on our way to blue. As in the South men bent on mischief paint themselves black to identify themselves with a certain group, so when blue represents the dominant group we shall buy blue cosmetics to keep up with the push. That's all there is to cosmetics.

Are the Exponents of White Supremacy Running Out of Arguments?

At the last meeting of the American Philosophical Society, the question for debate was: "Are the various races of man potentially equal?" The theory that the so-called 'Nordics" have a superiority was dismissed lightly, according to the New York *Times*, and the debate narrowed down to the issue whether there exists any inherent superiority of the white races over the black. The majority of the speakers contended that there was no real evidence of superiority.

"But a few thousand years," said Dr. Franz Boas, "the Egyptians might have said the same thing of the whites. Looking at the backwardness of the white races, they might have said: 'They are shiftless, superstitious, mentally inferior and nothing can ever be made of them.'"

The case against the Negro was argued by Dr. H. U. Hall, curator of general ethnology of the Museum of the University of Pennsylvania, who said that proofs of black inferiority was to be found everywhere among the natives of Africa. Two of these, he said, were the Negro's willing subservience to chiefs and kings; the second was his instinct of worship and his tendency to lean "upon a force outside of himself."

* * *

Now, what's the difference? In England, Holland, Denmark, Norway, Sweden—all "Nordic" countries, by the way—parts of Africa, Spain, Roumania, Italy, Japan and other countries, the people have kings or chiefs. In the United States we have a combine of kings—oil king, steel king, tobacco king, coal king; in short, a king for every human necessity, masquerading now under the name of Democratic Party, now under the title of Republican Party—who present ever so often a paper to the so-called voters, saying: "Sign on the dotted line." Both African and white American come into the world finding rulers cut and dried for them. The African accepts his because the spirit of obedience is drilled into him; the American is bunked into accepting his.

* * *

As to the second issue, Hll will find the "Nordics" lining up with the Negro. Negroes are inferior because they have the instinct of worship and rely upon a force outside of themselves, eh? Well, if President Coolidge wishes to lose his job let him but announce that he relies solely upon himself and not upon a God.

As an ethnologist, Hall ought to know that chief, king, god, are all but so many stages of the same idea.

* * *

After reading Professor Boas' statement, Negroes will understand why certain white scientists are so eager to prove that the Egyptians were white people and not colored.

Is There Any "Pure Race"?

To the already numerous conceptions of race a British M. P. has added the theory that the modern Jews are of Mongolian origin, being the descendants of a tribe that settled in Southern Russia in the ninth century. Coming so soon after discussions about the Mongoloid origin of the Finns, this statement brings out once more the pitfalls that beset the paths of ethnologists. Not even professional pacifists are as bellicose in their strife with their fellows as are ethnologists of one school in deriding the theories of others. The truth seems to lie in the assertion of those anthropologists who claim that there is no pure race; that in the constant movement of peoples there have been intermarriages, to such an extent that even in countries which, like France or Norway, have strongly defined national sentiments, the people are descended from all manner of racial stocks. Certainly this is true in Great Britain, and we know it to be true in the United States.

Clear as it is that there are numerous sharply distinguishable racial types among the white peoples of the world—as among the red, yellow and black—it is also clear that there is common confusion between race and nationality, and that in many cases a strong community feeling—such as marks the English, Scotch, French or German—exists utterly regardless of physical characteristics. There might be less racial prejudice in Europe and in America if the truth were more widely recognized that even the "purest" races are a product of endless mixtures of stocks throughout the ages.

NEW YORK CITY
SEPTEMBER 18 1924

Who Built the Sphinx?

One of the mysterious, great marvels of all the world is the giant spinx cut out of stone that stands looking across the sandy plains toward the great pyramids of far-off Egypt.

The face of the sphinx, and its features as you see them here, although battered by sand storms of thousands of years, resemble the face of Wills, the colored fighter, and all faces of the Ethiopian type. The sphinx has an Ethiopian face, and scientists have said that this greatest of monuments, 189 feet long, carved out of a single stone, represents a high stage in the scientific development of the African race. Faces on the various carved sphinxes in Egypt were the faces of rulers. The greatest of all the sphinxes, shown here carved with a distinctly negro face, would indicate that a man of NEGRO BLOOD ruled over Egypt and caused to be carved out, at about the time the great pyramids were made, or before that, the greatest of the surviving monuments of antiquity.

A writer on the New York American says that really intelligent colored men are probably more interested in restoring the African greatness that created the sphinx than in arranging a meeting between Mr. Wills and Mr. Dempsey.

Be that as it may, the sphinx apart from its origin is an interesting feature of old mythology.

In Greece it had the face and breast of a woman, the wings of a bird, the body, feet and tail of a lion. It was supposed to be the daughter of Typhon and Chimaera, a most unusual parentage.

Typhon, a giant, breathing fire, attacked the gods and was buried under Mt. Etna by Jupiter. His being under there is supposed to have caused the volcanic disturbances.

As to the sphinx's mother, she was worse than the father, and would make our most accomplished modern vamp look like a Sunday School teacher.

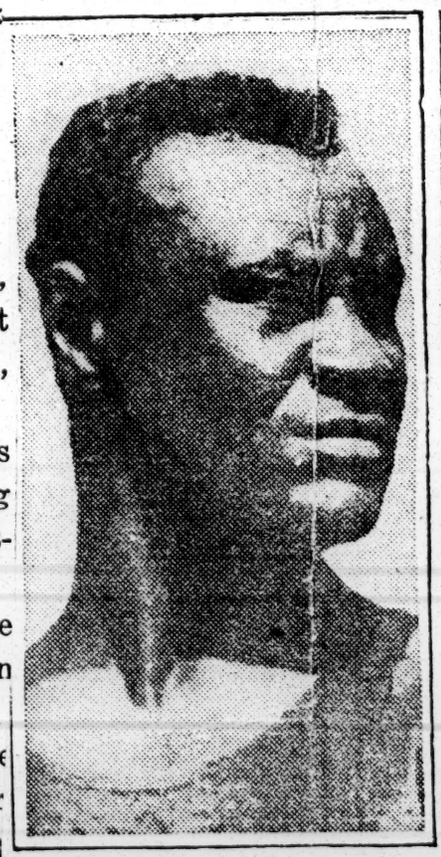
She also breathed fire, had the head of a lion, the body of a goat, and the tail of a dragon. Her daughter the sphinx, as you will remember spent her time askin all comers to solve her favorite riddle. When the couldn't solve it she killed them. Her riddle was, "Wha animal is that which goes on four feet in the morning, o two at noon, on three in the evening?"

Nobody could answer until King Œdipus came along. He replied, "That is man, who creeps in infancy, walks on two feet in manhood, and uses a staff in old age." When he guessed her conundrum the sphinx was so mad she killed herself. In Egypt, however, the sphinx had no wings and was a male monster.

So much for the sphinx. You needn't envy Œdipus because he guessed the riddle. Like a great many other people in those ancient days, he had a hard time. His father was warned by the oracle that if he, Laius, had a son, that son would kill his father and marry his mother. When Œdipus was born, the father, Laius, immediately exposed him, supposing he would be devoured by wild beasts. But he lived. After awhile he killed his father in a row without knowing who he was. He had never seen his father or mother. The throne of Thebes and the hand of the Theban queen, Jocasta, was Œdipus's reward for guessing the riddle. After he was married he found that he had married his own mother. From then on he had terrible remorse and complained to the gods, as well he might. It was not his fault.

So much for that sphinx and the resemblance to Wills.

Can You See the Resemblance?



Here's the face of Wills, winner of the big fight with Firpo, and the face of the gigantic sphinx that rises above the sands in Egypt, a monster so great that a horse beside it would look like a mouse beside an ordinary horse. There IS a resemblance between Wills and the sphinx, for a good reason. *(See Editorial.)*

Racial Characteristics—1924

"BLACK VENUS" IS GIVEN A PLACE IN COLLECTION OF BEAUTIFUL WOMEN BY AN EMINENT PORTRAIT PAINTER

Ernest Linnenkamp Selects Bessie Allison, Chorus Girl in "Runnin' Wild" for Gallery of Beauties He Has Seen in Many Lands.

NEW YORK CITY, Jan. 14—Ernest Linnenkamp, famous Viennese portrait painter who came to New York two months ago to paint the fifteen most beautiful women in America, is not the first artist to be captivated by the physical charm of an Afro-American beauty.

The great sculptor Rodin, it may be recalled, was more enthusiastic over the superb muscular development of Jack Johnson than any of his male models, and both Zuloaga and Sorolla painted many Negro beauties as well as halfcasts and Creoles.

It Herr Linnenkamp hadn't attended the weekly midnight performance of "Runnin' Wild," the Negro musical appeal. He asked the management if ...day at the Colonial Theatre, he ...bably would not have added a Negro beauty to his collection of fair women. In the chorus of "Runnin' Wild" he caught sight of a young woman whose beauty made an instant he might be presented, and the following day found her posing for Herr Linnenkamp in his apartment in the Rodin Studios.

The "Black Venus" who attracted Herr Linnenkamp's attention is Miss Bessie Allison, a twenty-one-year-old New York girl who was graduated from Wadleigh High School, where she took honors in a costume designing course.

She decided upon an "artistic" career an became a motion picture player, ...earing in D. W. Griffith's "One Ex...ing Night" and also "The Bright Shawl" with Richard Barthelmess. She played leading ingenue roles in a Negro stock company for several weeks.

Herr Linnenkamp says Miss Allison is the most beautiful Negro girl he has ever seen and he is going to paint a full length portrait of her. This portrait will not be included ...ls collection of "The Fifteen M... u... tiful Women in America," ...e ...is making for a Zurich ... house. This collection, of which three are already completed, will be confined to white beauties. But the portrait of Miss Allison will find a niche in his gallery of beautiful women whom he has painted in many lands.

The accompanying sketches of Miss Allison were made by Herr Linnenkamp especially for The World.

COLORED FLUSHING BEAUTY CONTEST A LEADER

Dorothy Derrick of 172 Bowne avenue, Flushing, is one of the leaders in the contest being conducted by the Green Twigs, one of Flushing's oldest and most exclusive organizations, to determine the most beautiful girl in town. The winner will preside over a Spanish Fiesta to be held by the Twigs in the State armory, Flushing, the night of April 25.

At the opening of the contest the young colored girl, who is a former ...igh School pupil, and ...r of the late Bishop W. ... ...ok a commanding positio... ...aders of the contest and o... ...ne was in first place. Th... daughters in some of Flushing's leading families are in the contest and there is much friendly rivalry.

Supporting Miss Derrick are the two Flushing Negro church congregations and other organizations of the town, which are working hard to raise a representative of their race to preside over the fiesta which annually is an important affair in Flushing. This will be the first time, however, to hold a contest to elect a queen of the fiesta.

Other entrants in the contest are Viola Wiehe, Helen Ca...se, Ruth Seaman, Violet Meyer, Hel...n Dixon, Mary Hepburn, Jean Walter, Adelaide Kanape, Edith Rowland and Marion Byrnes, all white.

OAK PARK (Ill.) OAK LEAVES
JANUARY 26, 1924

NEGRO PSYCHOLOGY

Nineteenth Century Club Hears Mrs. Chorpenning, Author of "Finger Prints," Explain a Vital Problem

An address on the negro's relation to drama and music was given by Mrs Chorpenning, author of "Finger Prints," at the meeting of the literatur department of the Nineteenth Century Club on Monday afternoon.

"Men are what they make each other I am what other men have called out of me and what I am, calls out its like n other men. We negroes work to bring out the best in us and in that way bring out the best in you. It seems to be the load given us to carry, to raise up great thinkers out of ignorance, and beauty out of pain and ugliness, and out of the heart of hate to have a love of man that ces beyond all hate," is a quotation spoken by a negro character in "Finger Prints," which gives the keynote of Mrs Chorpenning's address.

This sentiment was actually expressed by an educated negro with whom the author had an interview.

She explained her method of writing plays. The plays aim to do three things first, express what the people feel; second, interpret it to them, and third, correct their viewpoint. She interviews numbers of people representing both sides of the question, for instance the Polish group of the community, the employer and employes, the negroes and whites. There are advantages to presenting plays in a little theater over that of Broadway. The latter is afraid of public pressure. The little theater is not so interested in plays from a commercial standpoint and they can get their own audiences.

She tries to make her plays like a sociological report in accuracy in presenting both sides of the question. Dramatic instinct is a combination of imagination and warmth and sympathy and a hunger for the meanings of life. Negroes can be reached best thru a human touch. Thus it is that old colored people who were once slaves speak with affection of their masters and have a strong sense of loyalty towards them. On the other hand, a white man will serve his employer best when he can be shown that it is to his advantage.

"A sense of humor comes when a man has a great philosophy of life and when he is so sure of it he can play with it," she said in substance.

"There is a terrible temptation for the negro to sell his birthright and try to be like the white people and borrow our dress and manners. He must shape his own personality, culture and charm and his leaders are beginning to appreciate this. For this he must have some support from the white people. We must watch the trials being made to give form to his dramatic art as they have great dramatic potentialities. They know the secret of great acting; that of being able to feel like the characters they interpret."

At the close of her address, Mrs. Chorpenning was questioned by a number in the audience to whom her address was a revelation, as this is a subject seldom touched upon. The Negro Folk Players were to have been present at this time and give some dramatic sketches, but they were unable to come due to an engagement in New York. Miss Minnie Whitham was in charge of the program and gave a talk at the beginning of the lecture. She read some extracts from a book mentioning the artistic contributions of the negro to American life.

NEGRO TONGUE LOST IN ENGLISH LANGUAGE.

Stanford University, Cal. Feb. (By The Associated Negro Press). "The American Negro has become so thoroughly Americanized that his native African language has entirely disappeared," said Prof. G. P. Krapp professor of English at Columbia University in a recent lecture here. "The dialect of the South, so called Negro syntax and pronunciation have no other origin than English," he declared. There remains no trace of any alien speech which the Negroes may have had at first, Prof. Krapp pointed out. He added that the words "voodoo" and "hoodoo" might possibly be of African origin, but that "mosey," "jazz" and "tote" and many other slang expressions spread by the American Negro had their origin in ancient English.

"Manliest Negroes Found Far South," Says Morris

CHICAGO, Ill., April 16.—(By The Associated Negro Press). Honest-to-goodness fighting Negroes, men who believe in themselves as men, in their ability and that of their race, and who have the courage of their convictions, fearing at no time and at no place to speak out with no biting of the tongue, become more numerous the farther south one travels according to Charles Satchell Morris, Jr., who has just returned to this city after an 18 months' tour in which he covered 23 states and the District of Columbia, the states including all of those South.

Mr. Morris took issue in his statements with those who complain that the Negro's lot in the far South would not be so bad if he had the back bone to stand up for what he wanted.

"My experiences during this trip have been a distinct revelation to me," asserted the orator. "I had looked, despite the fact that my own home is in Norfolk, Va., to find a people broken in both body and spirit, fighting half-heartedly and vainly against persecution. The stories I had heard of Mississippi, of Florida, of Alabama, Georgia, South Carolina, and the other states of the so-called black belt, had led me to believe that the Negro in those districts did not stand up for his rights as does the black man in the North and in the border states, such as Virginia, Kentucky, Missouri.

"I soon found out that I was mistaken. In Mississippi I discovered men who, with no thought of the violence which might be visited upon them at any time, come right out in open meeting and tell in forceful language just how they feel about any matter. If conditions are not improved, it is not their fault. One of the strongest men in the race, S. D. Redmond, of Jackson, Mississippi, is tireless in his battle for the race. Recently rebuked by the legislature of the state for a memorial he had addressed to it, he is undaunted and is now planning other ways in which he can strike out for fairer play for the Negro.

"Not permitted to vote in most southern states, the Negro is still a restless and outspoken Republican wherever Republicans get together in Dixie. It is no strange sight to see Negroes meet with white Republicans, demand, fight and get what they want. They oppose the whites, the worst kind of southern whites, at every crook and turn. They force through their own delegates and their representatives. If there is anybody afraid, it is the Southern white man. The Negro will make southern white Republicans sit up and take notice in any southern state, Louisiana, Mississippi, Georgia, or South Carolina. He would make most northern Negroes ashamed of themselves."

SCIENTISTS AT ODDS ON SUPERIOR RACE

Majority at Philadelphia Philosophical Convention Sees No Inherent Difference.

NORDIC CLAIMS DISMISSED

Controversy Narrows to the Question of White Superiority Over the Blacks.

H. U. HALL ANALYZES NEGRO

Points to African Superstitions and Their History in America to Prove Fundamental Inferiority.

Special to The New York Times.

PHILADELPHIA, April 25.—The members of the American Philosophical Society spent the afternoon today listening to a debate by anthropologists on the question, "Are the various races of man potentially equal?" The theory that the so-called Nordics have a superiority among the white races was dismissed lightly, and the debate narrowed down to the issue whether there exists any inherent superiority of the white races over the blacks. The majority of the speakers contended that there was no real evidence of white superiority.

When the subject was thrown open to general discussion, one speaker from the floor asked if there was not evidence on every side of the supremacy of the whites, in the great civilizations built up by the white races as against the barrenness of achievement by the Africans.

"But a few thousand years ago," replied Dr. Franz Boas, "the Egyptians might have said the same thing of the whites. Looking at the backwardness of the white races, they might have said, 'They are shiftless, superstitious, mentally inferior and nothing can ever be made of them'."

He added that the human family was a very old one, that civilization was a very new thing, and that it was a mistake to judge the potentialities of different races by their standing at the present time.

The cause of the whites was argued by H. U. Hall, curator of general ethnology of the museum of the University of Pennsylvania, who said that proof of black inferiority was to be found everywhere among the native tribes of Africa because their form of government was always autocracy. The weak-willed natives, afraid of all responsibility, insisted on having autocracies, according to Mr. Hall, in order to shift all responsibility away from themselves, and this, he said, was a hereditary, perpetual defect of negro character.

"In the region of the upper Nile among such tribes as the Bari, the Lakuta and others," he continued, "the magicians, whose principal function is that of rain-making, are the chiefs. Rain is the one thing which matters to the people in those districts, for if it does not come down at the right time this means that their animals and their crops, their only resources are destroyed. These chiefs, the rain-makers, have various ways of producing rain. One may have a collection of rain-stones, such as rock crystals and amethysts. These he plunges into water, and, taking a cane, beckons with it to the clouds, accompanying his gestures with an incantation."

Points to African Customs.

If it rained when he did not wish it, or was too hot, the King of the Zimba negroes would shoot arrows at the sky for disobeying him, said Mr. Hall, who, after a series of similar examples, continued:

"These instances should seem to show the wide prevalance in negro Africa of this attitude toward chiefs and Kings. It indicates, I think, clearly enough a willing subservience of the negroes toward their rulers, not through any consciousness of political necessity or expedience, but because of an inveterate tendency in the negro mind to seek safety in dependence on a superior being, to shift the responsibility for coping with difficulty and danger to some other power and authority outside himself—even in the ordinary crises which arise from daily events. It is obviously due to weakness of will and inability to persist in the most necessary and usual undertakings without leaning on the support of a superior."

The Kings and chiefs, he said, were afflicted with the same weakness of will, so that the kingship was put under limitations and taboos to insure harmony between the King and the forces of nature identified with him. These regulations sometimes even involved the ruler's life, according to Mr. Hall, who continued:

"If the chief's strength diminishes, or if he becomes ill or senile, this is supposed to have a similar effect on the forces which, embodied in him, control the increase of the crops and herds. The Shilluk King is put to death when he shows signs of ill health or failing strength. No Dinka rain-maker is allowed to die a natural death of illness or old age. He is put to death when his physical powers show signs of flagging, lest the tribe should suffer from disease and famine. Among the East Central African Banyoro, if the King falls seriously ill or begins to fail through old age, he has to commit suicide by taking poison; if he fails in this matter, his wife must administer the dose.

"On the Upper Congo the King of Kibanga was strangled under similar circumstances. Among the Hausa in Northern Nigeria, an ailing or infirm King was throttled by a special official known as the killer of the elephant. There is reason to believe that a similar custom once existed among the Zulus. Even a slight bodily blemish, such as the loss of a tooth, was a sufficient pretext for insisting the Kaffir King of Sofala must take poison.

Kings Killed on First Night.

"That even in Africa the custom may be pushed to the point of extinction through its own absurdity is shown by the case of the Kingdom of Cabinda at the mouth of the Congo. The rule there was that the chief who became its ruler was always killed on the night after his induction into office. For a very long time there have been no claimants to the throne of Cabinda.

"In ancient times the Ethiopian Kings of Meroe were worshipped as gods. Yet their lives were at the mercy of priests, who when it pleased them used to send a messenger to the King to say that an oracle of the gods had decreed his death. Ergamenes, a contemporary of Ptolemy, was the first to disobey this order. When the message arrived he took a body of soldiers to the temple and put the priests to the sword. Ergamenes had receives a Greek education, which must have endowed him with the small amount of resolution necessary for so elementary an effort at self-preservation."

After further evidence from Africa of lack of will in natives, Mr. Hall added:

"The history of the negro in the New World shows that even where he had been removed from the surroundings in which his own institutions were developed, the mental disposition out of which those institutions were developed had persisted unchanged in essentials. He still leans upon force outside of himself.

Denies Negro Progress Here.

"In the United States and elsewhere on this side of the Atlantic such limited progress as the negro has made is due to white philanthropists and to [illegible] of mixed race. These are his external superior forces, and he knows it and still leans on them."

In his paper Dr. Boas argued that no scientific method had been found of measuring the fundamental capacity of different races, as distinct from the mental and moral development due to custom, history, economic and social environment.

"Claimants for the superiority of the white race," he continued, "point out its position in the modern world. From this they conclude that the white race is the only one that could or can ever achieve eminence, and that this is due to its hereditary qualities. In order to prove the weakness of this argument we need only consider the conclusions that a Maya Indian at the time of the height of the development of his civilization might have drawn from a comparison of his culture with conditions in Northwestern Europe. The Nordic was then an uncouth barbarian without arts and without knowledge to be compared to those of the Maya. Would not the Maya be justified like our modern race enthusiasts in calling the Nordic an inferior race that could never achieve eminence?"

Dr. Alexander Goldenweiser, of the New School for Social Research, also insisted that there was no real evidence of fundamental white superiority. He said that a similar prejudice existed against the Japanese until their victory over Russia caused a general recognition of the fact that there was no necessary inferiority to the white race.

Says Skulls Prove Nothing.

Dr. Goldenweiser said that if a long series of white skulls were compared with black it was found that the bulk of them had the same brain capacity, although a few whites had a very large brain capacity and a few of the blacks a very small one. He said this did not mean much because the white of large brain capacity were not necessarily above the average on that account.

"If you take the brains of a thousand ordinary undistinguished individuals and then a thousand scientists, artists and men of eminence, you will find no distinguishable difference between the two series in size and weight."

He argued that modern white civilization had gained a marked superiority in one direction, the application of scientific knowledge to mechanical appliances, in the past two centuries.

Dr. D. T. MacDougal, Director of the Department of Botanical Research of the Carnegie Institution, described interesting discoveries which had been made by experiments with artificial cells which he had constructed in imitation of the natural cells by which plants draw water and nourishment from the soil.

He found that the sugars and other components of the sap sucked water through the cell membrane by osmosis, but that it did not draw through lime or other salts of the soil through suction. These dissolved salts, charged with electricity and in constant motion at high velocities, forced their way both through the natural cells of the plants and through Dr. MacDougal's cell, which was made of parchment and coated with proteins, fats, mucilages, pectins, cellulose and other substances in imitation of the natural cell.

Tells of Chemical Action.

Experiments with the constructed cell cleared up definitely the parts played by sodium and potassium in agriculture, he said. The charged particles of potassium, because of the great velocity of their motion, forced holes of considerable size in the walls of the cells, facilitating the absorption of water and nutriment from the soil. Too much potassium, however, punched great holes in the cells of the plant roots and caused the sugars in the plant sap to leak out, injuring or killing the plant, while charged particles of potassium enlarged the holes in the meshlike cell walls. The calcium particles tended to fil up the hoes. It was necessary, therefore, according to the botanist, to have a right balance of lime and potash in the soil to keep the cells of the roots functioning efficiently.

By his experiments with constructed cells Dr. MacDougal contended that the contents of the cells could be regulated so as to absorb water at varying rates of speed, but that the rate of intake of salts remained stationary.

"Dissolved particles of salt," he added, "move into the living cell on their own velocity and in response to the electrical charges which they carry. Therefore, to speak of a plant's absorbing salts is technically incorrect. They are not pulled in at all but force their way through."

Dr. Raymond Pearl of Johns Hopkins University told of studying colonies of fruit flies to get data on the world's future growth of population.

"In our investigation of the curve of population growth," he said, "colonies of the fruit fly have been carefully studied. With these the whole course of population growth and decay can be carried out in the laboratory in a few months under conditions of precise observation. Such populations follow the same law of growth as do human populations."

The error in computing future populations by this method, Dr. Pearl said, is extremely small and in the case of the United States is less than one-half of 1 per cent.

The Negro's Religion.

Dr. Peguese, head of the department of theology of Shaw University, a well known and influential educational institution for colored people, speaking to the Baptist State Convention, said that absence of contact with the best intelligence of the white race in religion had prevented progress by the Negroes in religion similar to that made in business and education which he attributed largely to contact with leaders in those two fields. He declared that the Negro of today is more primitive in religion than in any other interest.

There is a good deal of truth in what Dr. Peguese says. He calls a halt upon those who regard ignorance and religion as the same thing. Religion is a progressive influence, not a commodity that is obtained once for all. Paul constantly presented Christianity as a progressive thing. He put away childish things when he became a man, he said, and was continually urging his fellow Christians to grow in grace and knowledge of the Gospel.

Dr. Peguese no doubt meant to say that the Negro has not linked up his Christianity with his actual life problems. A superficial emotionalism is not religion although religion does work powerfully upon the emotions. Religion is not all hope and faith; it is also charity, which is the greatest of all.

Racial Characteristics—1924.

A Shrewd Suspicion That Superior-Inferior Race Talk Is "Thin Stuff"

By EDWARD SAPIR, in Menorah Journal.

It is a very remarkable and a very interesting fact that in the huge volume of racial controversy it is always the race or the supposed race (for it is a wise man who knows his ancestor) of the writer which carries off the palm of victory. It is a strange "science" indeed in which there are very nearly as many answers as there are classes of questioners. When a "Nordic" scientist gravely ascertains that the "Nordic" race is the one truly superior variety of mankind, and still more gravely opines that a more than proportionate numerical increase in other races is a "menace," it is difficult not to relish the humor of his position. So long as "Nordic" anthropologists fail to discover the racial superiority of the Japanese and so long as Japanese anthropologists remain serenely unaware of the racial superiority of the "Nordic" [illegible] may the outsider be pardoned for a shrewd suspicion that superior and inferior race talk is "thin stuff."

COLORED FREE STATE HERE IS PREDICTED

British Scientist Looks Forward 100 Years to That Outcome of the Negro Problem.

EXPECTS A MIXED RACE

Says Immigration Will Change Character of South and Force New Political Arrangement.

"HALL OF MAN" ATTACKED

New York Museum All Wrong About the Descent of Human Beings, Another Scientist Declares.

Special to The New York Times.

TORONTO, Aug. 7.—Calling "the color line" the problem of the present century, President J. W. Gregory of the Geographical Section of the British Association for the Advancement of Science made a prediction today of the development of the race problem in the United States in the next hundred years.

Immigration from Southeastern Europe will replace negro labor in the South in occupations requiring skill, will mix freely with the negro, and form a new type of population which will demand and obtain full political rights, according to the British scientist. In order to avoid giving the balance of power to this population, the other sections of this country will probably make a special political division of the section with the South European and negro mixture, allowing its partial self-government and lessening its national influence, according to Professor Gregory. He reckoned that the change which he foresaw would require about 100 years before his anticipation of a kind of colored Free State in America will be fulfilled.

The fundamental color problems in all continents were discussed by Dr. Gregory in his paper, which was one of many important contributions to today's sessions of the British Association, which is meeting here with the members of the American Association for the Advancement of Science, as its guests.

Other speakers described among other things a new method of taking nitrogen from the air, a new theory about how the human race acquired the ability to talk, recent evidence as to the manner in which sap runs up hill, sometimes hundreds and feet, in defiance of the law of gravitation, and a presentation of evidence that the civilized human being is gaining in physique and longevity over his remote ancestors.

Charles Hill-Tout, an English anthropologist, criticized the Hall of Man exhibit of the American Museum of Natural History in New York, saying that the series of primitive and ape skulls shown there give a wholly erroneous pedigree to the human race. He said that the human skull retains a close resemblance to the skull of its remote ancestor, and that the skulls of the gorilla, Pithencanthropus erectus, Heidelberg and Neanderthal men shown at the Museum belong to creatures which have lost that original type of skull and developed along other lines.

PROBLEM OF THE COLOR LINE.

"The problem of the present century, according to many observers, is the problem of the color line," said Professor Gregory in his presidential address. "We are warned from one side of the peril to civilization from the rising tide of color, and from the other of the peril to humanity from the rising tide of color prejudice.

"The effort to foresee the future progress of the world raises two contrasting visions. The increase in the wealth and prosperity of all the continents by the influence of the European race may be continued, either by colonization, as in America and Australia, or by administration, as in Asia and Africa. Asia by improved industrial methods and Africa, relieved from the slave trade, may continue to advance in cooperation with the European race instead of under its government; and European control may be voluntarily withdrawn as sympathetic alliance replaces the older systems of servitude. If those developments take place the twentieth century will be indeed a golden age.

"The alternative picture is darker. Europe, during the past fifty years, like Portugal in the sixteenth century, may have taken on tasks beyond its power. The drain on the manhood of Portugal by its vast colonial empire reduced the home population by half, the land went out of cultivation, the country was stricken by famine and negroes were introduced to till the derelict farms and then absorbed into the nation. The dilution of the Portuguese by negro blood is often regarded as one of the main causes in the fall of Portugal from its former political, scientific and intellectual pre-eminence. Has Europe been led into the same enterprising but disastrous error? Has it undertaken the administration of larger areas than it had the personnel to maintain? Will, for example, the African troops in France have a similarly demoralizing effect as the negroes in Portugal and the slaves carried into Italy during the decline of the Roman Empire?"

The last available figures on population, according to Dr. Gregory, show that the white race numbers 520,000,000, the Mongolian 420,000,000, the brown race 370,000,000 and the negro race 520,000,000, or a total of 1,700,000,000, the colored races being in a majority of two to one.

Dependence on Asia and Africa.

"The danger to the white race comes from its dependence on trade with Asia and Africa, which would be jeopardized by the restoration of the political conditions that held before those continents fell under European influence," the speaker continued. "The maintenance of European dominion lays a heavy burden on the white race, as it is responsible for the government of eight-ninths of the habitable land of the globe. One-third of the inhabitants of the world rules eight-ninths of it; the remaining two-thirds of the people control only one-ninth of the land.

"This condition is modern. A thousand years ago the whites held only part of Europe, for Spain was then ruled by the Moors and Southeastern Europe by the Asiatics. Four centuries ago the white race had secured nearly all Europe, but the colored races still ruled the rest of the world. The formula of Asia for the Asiatics and Africa for the Africans was then accepted, as well as America for the red Indians. Even at the beginning of the last century only the coastal belts of North America and a few small settlements in Africa and Asia were occupied by the whites. During the last century, and especially since the development of railway and steam navigation after 1840, the whole of America, all Africa except Abyssinia and Liberia, all Australia and all Asia, with the exception of China, Japan and Siam, have fallen under the control of European people. Since 1900 European influence has, however, suffered extensive reductions in Asia and Africa, which have advertised the relative decrease in the number of white people. During the past half century the unprecedented increase in the white race has been exceeded by that of the colored people. Increased disparity in numbers means, in a democratic age, an inevitable transfer of power, while the former prestige of the white man has been undermined by his own beneficent rule. Alike in war and peace, the personal authority which the white man held in 1900 has undergone a momentous decline."

Four possible lines of settling the color problem were indicated by Dr. Gregory as follows:

Amalgamation by miscegenation; coresidence without fusion and with complete social separation; the disfranchisement of the colored population as State wards, or the segregation of the different races in separate countries or communities.

Dr. Gregory quoted some authorities as anticipating the betterment of the human race by interracial fusion, but said that modern students of eugenics supported the view that "the interbreeding of widely different types produces weak, inferior offspring with a chaotic constitution." He quoted from a recent detailed study to show that the children of Lapp-Norwegian (Mongolian-Caucasian) unions were inferior physically and mentally to both parents.

"This doctrine," he said, "cannot be regarded as established, but the strong intellectual aversion to such unions among the Teutonic people will doubtless prevent the adoption of race amalgamation between the negro and whites in North America and Northern Europe."

Outcome in the United States.

After denying that disfranchisement or segregation or deportation was possible, he discussed the color problem in the United States as follows:

"If, therefore, of the three constructive policies absorption is rejected, as it would make the United States a nation of octoroons, permanent distinct citizenship would be impossible, and segregation would be impracticable, what development is possible? No single measure that could be imposed on the country by the Legislature appears to be available, but some solution may be reached by a process of drift. It is for the geographer to search for the factors that are likely to guide this drift.

"One of the most significant movements in the Southern States is for much of the agricultural work to pass into the hands of immigrants from Southern Europe, while the negroes, through the restlessness which is the weakest element in their character, tend to settle in the towns. Stone, a representative Southerner, remarks that planters must seek more reliable labor than that of the negro who has already been replaced in tobacco cultivation in Kentucky. Booker Washington repeatedly called attention to the seriousness of the danger that the negro would be driven from the skilled occupation. The recent agreement between Italy and Mexico for the settlement of 500,000 Italians in Mexico would provide an additional source for Italian inflow into the Southern States. The feeling against interracial marriage is not so strong among the people of Southern Europe as it is with the Teutons; hence extensive South-European immigration into the cotton districts may lead to their future occupation by a hybrid race similar to that of tropical South America. This process would render impossible the continued refusal of political and municipal rights to any citizen who has a trace of negro blood. The colored people would regain the suffrage, and the political developments of the Southern States on normal American lines would be impossible. If the whites in the Southern States be divided between Republicans and Democrats, the negro vote would hold the balance of power; and owing to the considerable overrepresentation of the Southern States in proportion to population, American politics might be determined by the negro vote. Such a situation would be intolerable to the Northern and Western States. Hence, to avoid it, they might agree to the Southeastern States being formed into a group with a special measure of home rule in some departments of Federal jurisdiction.

"This solution may take a century or more to develop; but the geographical considerations indicate it as the most probable issue from the negro strength in the Southeastern States."

The fundamental problem in South Africa, according to Dr. Gregory, is the position of the "poor whites."

"They form a class," he said, "who are apt to interbreed with the negroes and increase the percentage of half-castes. Many of the poor white men have been forced to take work which is despised by the better class of black laborers; and the spectre in South Africa is the steady replacement of white workers by negroes and half-castes in the skilled occupations."

He said that in Africa as a whole the whites had no chance as colonists, but that recent studies had proved that there was no bar to colonization by whites elsewhere in the tropics. Careful investigation tended to disprove the theories, he said, that the whites went to pieces in the tropics because of the effect of actinic rays on unpigmented skin.

White children born in the tropics showed no deterioration, he said, and then gave examples of groups of white colonists who had been established for centuries near the Equator and had yet shown no signs of decay.

"HALL OF MAN" CRITICIZED.

The evidence offered by Charles Hill-Tout that the American Museum was wrong in its indication of the genealogy of the human race was the comparison of the skulls of infant human beings, infant chimpanzees and fossilized infant skulls from ancient deposits. It is a well-established bio-genetic law, he said, that the young of any animal will resemble the early ancestral form from which it descended, the late evolutionary changes making their appearance in the adult. His photographs showed that

the skull forms of the infants of modern man, of the gorilla and the chimpanzee and of primitive races like the Neanderthal were all very much alike. In man the infant skull grows larger without much change, but in the anthropoids and semi-humans the skull development between birth and maturity results in radical alterations.

There is not one iota of evidence, according to Mr. Hill-Tout, that the ancestors of the human race were creatures with projecting brows, flattened skulls and other striking differences from the modern type. Those things are all departures from the ancestral type, representing late changes due to special modes of life developed by different branches. While ma developed along a straight line, in accordance with the ancestral stock, the gorilla fell by the wayside, relied on muscle alone, and his skull was totally changed, developing great ridges which were necessary for the support of its tremendous jaw and neck muscles. These ridges do not appear on infant gorilla skulls. He showed pictures of a baby gorilla which were round and ridgeless, approximating those of the human infant.

Eoanthropos, or the Piltdown man, did have a rounded, smooth skull and is a remote human ancestor or the nearest of the ancient relatives of man yet known, according to the speaker.

The black skins and hairy bodies of the apes are late developments which the human race avoided, according to the speaker. Pointing out that embryologists had found that chimpanzees were white and hairless and almost identical with the human type until a short time before birth, he said that the human race had in some way become fixed at that period in its development, while the apes and near-human things had proceeded to annex the additional characteristics which differentiated them from the human stock.

Mr. Hill-Tout said that theories which he was sketching were generally held by English anthropologists and he reproached American anthropologists for being slow to accept them. Their division of opinion, he said, was likely to give laymen the impression that they were split into two hostile camps over the fundamentals of their science. Referring to the exaggeration which had resulted from a similar difference of opinion among biologists, he continued:

"The result was that an influential politician on the other side of the border took advantage of this difference and made a campaign to stop the teaching of evolution, and that Alfred McCann wrote that terrible book 'God or Gorilla—You Can Have Your Choice.' Oh, yes, it's all very well for us to laugh at these men, but they have great influence."

Mr. Hill-Tout said there was no doubt that the campaign against the teaching of evolution had been gaining momentum and was a very serious thing.

Dr. Ales Hrdlicka, the noted American anthropologist, said that it was demonstrable that many characteristics of the human being were more primitive than the characteristics of the apes and that the characteristics of the white race were more primitive than those of the negro and the Australian—indicating that the white race of today retained many resemblances to the ancient human stock which had been lost by the negro and Australian and retained still more ancestral traits which had been lost by the anthropoids.

MAN NOT DETERIORATING.

Dr. F. C. Shrubsall, President of the Anthropological section, read a paper refuting the current theory that civilized man had deteriorated in health and physique. Summarizing a mass of evidence relating specially to England, he said:

"Stature and weight are not less than in the days of the making of England, of Agincourt or of Waterloo."

He admitted that over crowding and the factory system had reduced physiques in given localities, an effect which is now being counteracted.

Comparing the man of today with men of ancient civilizations and with prehistoric man, he reported an immense advantage in expectation of life on the part of modern man. The great predominance of the bones of persons of early age in fossil beds indicated, he said, that early man did not live much beyond early adult life. He said that it had been possible to construct a rough life table from the data on mummy cases in Egypt during the period of Roman occupation. These indicated that an Egyptian child of five years had an expectation of living to be thirty-five year old, whereas a child of five years living in London, has an expectation of living to be sixty-four years old. Another rough table, constructed for the City of Rome under the empire, from the Corpus Inscriptionum Latinarum's showed, according to Dr. Shrubsall, that a five-year-old child of Rome under the Caesars would on the average live to be but twenty-nine years old.

Dr. Shrubsall said that war records showed that the English-born man dwelling in the United States was distinctly taller than the average Englishman.

"This is probably to be explained," he said, "by the greater tendency of the taller stock, the Nordic, to emigrate to fresh fields."

"England is being injured by the loss of Nordics," he said. "The emigrants have been largely of 'Nordic' and 'prospector' stocks, seeking a wider scope for their energies, and the result will in the end seriously modify the racial composition of some parts of the British Isles, particularly Scotland."

Tracing the steady decline in the size of families for 150 years, Dr. Shrubsall suggested several explanations and continued:

"Another view would ascribe the decline in fertility to a gradual subordination of the sex-instinct with the spread of culture and education."

PROGRESS OF CHEMOTHERAPY.

Dr. H. H. Dale, President of the Physiology Section, read a paper on "The Progress and Prospects of Chemotherapy," or the treatment of disease by the administration of chemicals by hypodermic injection or otherwise, such as the use of quinine for malaria and "Bayer 205" for sleeping sickness.

Dr. Dale gave a new account of the process by which such chemicals attacked disease. The prevalent theory has been that the chemical killed the infecting organism without hurting the patient. Ehrlich, the greatest worker in the field, compared the effects of certain chemical treatments to magic bullets which went straight toward their specific objectives without permitting anything to turn them aside. But the real action of these chemicals has been shown to be much more indirect and complex, according to Dr. Dale, who said that the mode of action presented many "attractive obscurities." For instance, it was found that certain chemicals would cure disease in a human being, but would not kill the disease-causing organism when it was isolated and grown apart from human blood.

Another puzzle was presented by "Bayer 205," the cure for sleeping sickness. "Bayer 205' has a big molecule, which breaks up and dissipates quickly, and it is hard to understand, according to Dr. Dale, how this evanescent substance would not only cure sleeping sickness but would render a person immune for months from infection by the sleeping sickness organism. He continued:

"At first sight the wonder is that these properties should persist in the body for such a period, and to suggest that the action must be due to its stimulation of the body to form its own protective substances. This possibility, however, seems to be excluded by the fact that the serum of the protected animal does not lose its curative properties if heated. On the other hand, there have recently appeared, some of them only in preliminary abstract, a series of highly suggestive observations, indicating that "205" has properties of entering into a combination of some kind with the serum proteins. After standing for an hour or two in serum, "205" no longer passes into an ultrafiltrate through collodion, and if the proteins are coagulated by heat is not to be found in the filtrate. The proteins of the blood, moreover, are stated to lose many of their characteristic properties by entering into this combination, the blood losing its normal power of clotting, and the serum proteins not being precipitated by mercury salts of tannin.

"It would be both useless and presumptuous for a mere onlooker to speculate in detail on the significance for the curative action of '205' of properties which are only now beginning to be investigated. One conclusion, however, I think we are entitled to draw. It is sufficiently evident that here is no question of a substance curing simply on account of its affinity for parasites and lack of affinity for the host's tissues. What direct action of the parasite '205' itself may possess has still to be demonstrated; we may feel reasonably certain, on the other hand, that its affinities for the constituents of the host's blood and tissues play an important part in its remarkable and peculiar curative properties."

Germans' Secret Learned by French.

Germany has been reported to be seeking African colonial concessions in exchange for "Bayer 205," on the ground that this secret formula is the only thing in the world that can render some parts of Africa habitable, but the secret of "Bayer 205" has been apparently unraveled, according to Dr. Dale.

"There is a reasonable probability," he said, "that its identity has now been settled by the recent work of Fourneau and his co-workers in the Pasteur Institute, who have made and investigated an extensive series of compounds of this general type and found one, which they numbered 309, which conspicuously excelled all others, even those closely related to it. At least it may be said that if M. Fourneau has not identified 'Bayer 205' he has discovered another compound having very similar and perhaps as valuable properties."

In contrast with the discoverers of "Bayer 205," M. Fourneau has made known the formula of "309."

Summing up a quarter of a century's achievements in chemotherapy, Dr. Dale said:

"As the biological complexity of the problem is realized, it becomes increasingly a matter for wonder and admiration that so much of practical value has already been achieved—the treatment of the spirochaetal infections, syphilis yaws and relapsing fever, revolutionized leishmania infections, kala-azar and Bagdad boils and bilharzia infections which crippled the health of whole populations in countries such as Egypt, now made definitely curable; trypanosome infections, such as the deadly African sleeping-sickness, after years of alternating promise and disappointment brought now at last within the range of effective treatment. And if such results have already been attained in a period during which practice has often and inevitably outrun theory, we may well be hopeful for a future in which fuller understanding should make for more orderly progress.

ORIGIN OF SPEECH.

Sir Richard Paget analyzed the processes involved in the articulation of human speech, and from the manner in which he talked today he built up his theory of the origin of human speech. The main use of the vocal cords, he said, was to give carrying power to the voice. He continued:

"If we compare the English words 'seal' and 'zeal,' or 'sink' and 'zinc,' the sound in each case is not a hum but a kind of whistle, made by the passage of the air at fairly high pressure through the gaps between our teeth and into the little cavity formed by our lips. Actually the 's' sound is a whistled note of very high pitch.

"The only difference between the words 'seal' and 'zeal' is that in the latter case we begin humming at once, and in this way the 's,' when a hum is added to it, becomes changed to a 'z.' This was illustrated by attaching the tube to the reed mechanism of an organ pipe, so that the air was forced through the tube in little puffs instead of in a steady stream. When the tube was pinched as before and the air applied, the 'z' sound resulted, thereby showing the connection between the 'unvoiced' 's' sound and the corresponding 'voiced' 'z' sound. Similar relations exist between other letters and can be demonstrated by means of similar appliances. Corresponding to the whispered or unvoiced sound, 'th' as in 'thigh,' or 'f' as in 'fine,' are the voiced equivalents in 'thy' and 'vine.' The 'sh' sound in the French word 'champ' becomes 'Jean' when voiced."

In the early days, according to Sir Richard, man used his larynx to roar or grunt with, and at the same time he communicated his ideas to others by grimaces and the movement of tongue and lips. The next step was the discovery that, by blowing air through the mouth while he was grimacing, the movements of his tongue and lips produced changes of whispered sounds so that the various grimaces could be recognized even when his back was turned.

"The last stage in the great invention of speech came when our primitive ancestors discovered that by roaring and grunting at the same time as they whispered, the audible grimace became recognizable ten or twenty times further off than before.

"They also found that they could vary the note of their roars and grunts without interfering with the recognition of the grimace, and so they invented the art of song. This history of the development of speech is more or less hypothetical. Whether it is true or not, it brings out the relation which exists between the voiced and unvoiced sounds of human speech."

Sir Richard then demonstrated an artificial speaking machine invented by him, which reproduces the human mechanism of speech. By blowing into it and fingering stops, he produced words and sentences.

Nitrogen From the Air.

Professor W. A. Bone told of his new method of taking nitrogen from the air, but pointed out that it works only on a laboratory scale.

The process is simply that of exploding air and carbon monoxide, the combination known as "fire damp," under high pressure in the inside of steel bombs. The effect is to shake nitrogen out of the lethargy which normally prevents it from entering into chemical combinations, and after the explosion the nitrogen is found united with carbon.

What emotion is and where it comes from were questions discussed by Professor J. W. Bridges of McGill University.

"Probably when instinct is thwarted, energy is diverted into other channels and appeals as emotion," he said.

Dr. D. T. McDougal, inventor of the Dendograph, which records minute contractions and expansions of tree trunks and inventor of the artificial cell, which has demonstrated the action of certain protoplasmic cells in absorbing nutriment, came from California to take part in a discussion on the process by which sap ascends to such heights against gravity. He told of experiments in tracing the upward movement of sap by injecting dyes in the trunk. It was found that the dye was carried upward chiefly by the outside layers of wood formed within the two previous years.

The upper, growing parts of the tree, needing water and the dissolved chemicals, draw the sap upward in continuous columns, which run upward like wires and develop a tremendous lifting strength, according to Professor H. H. Dixon of the University of Dublin.

Professor O. F. Curtis of Cornell said that the food and nutriments in the sap travel upward chiefly through the inside layer of the bark.

A. D. Peacock of Armstrong College, Newcastle, told of experiments showing that the saw fly does not need a father. In nature there are male and female saw flies, which appear to reproduce in ordinary fashion, but in the laboratory it was found possible to dispense with fathers entirely and still raise multitudes of young saw flies. The fatherless generation consists almost entirely of females. The scientist said that there was some doubt whether the male parent was of much value under natural conditions. The pairing instinct seems to be dying out in this species.. He said that the males showed a mild amount of interest in the females, but that the females ignored the males.

Professor A. B. MacCallum of McGill University told of researches to the manner in which food materials circulating in the blood are using for building up tissue.

He finds, on feeding undiluted egg yolk to guinea pigs, that the tips of the cells of the intestinal wall absorbs the protein and soon become "ballooned" or raised to a height several times the long diameter of th normal cells. After prolonged absorption, the protein can be seen to be transferred to the small lymph vessels in the intestinal wall, which also become enlarged. The cells themselves become gorged with protein and finally burst.

This of course is not normal, but it illustrates the feature of these experiments which I wish to emphasize," said Professor Macallum. "In the transference of material from the blood to the tissues the cells and vessels perform work against th forces commonly thought to be functioning. The protein passes from a low to a high concentration, which corresponds to making water run up hill."

The theory that the presence of food in the stomach releases chemical messengers or hormones, which start the flow of gastric juice, was assailed in a paper by A. C. Ivy, R. K. S. Lim and J. E. McCarthy of the University of Chicago. They found that gastric juice was induced to flow by distending the stomachs of dogs by purely mechanical means.

Racial Characteristics—1924. I

SEES AMERICA DIVIDED INTO TWO NATIONS

Race to Be Deciding Factor in 2024

Last week The Chicago Defender published part of a lecture delivered recently in Toronto, Can., by Prof. J. W. Gregory, president of the British Association for the Advancement of Science. Because of the pertinent statements made by the speaker and because of the importance attached to those statements, especially as pertains to our people in this country, we are printing the remainder of that speech as it appeared in the New York Herald.

During the past half century the unprecedented increase in the white race has been exceeded by that of the colored people. Increased disparity in numbers means, in a democratic age, an inevitable transfer of power, while the former prestige of the white man has been undermined by his own beneficent rule. Alike in war and peace, the personal authority which the white man held in 1900 has undergone a momentous decline."

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Outcome in the United States

After denying that disfranchisement or segregation or deportation was possible, he discussed the color problem in the United States as follows:

"If, therefore, of the three constructive policies absorption is rejected, as it would make the United States a nation of octoroons, permanent distinct co-citizenship would be impossible, and segregation would be impracticable, what development is possible? No single measure that could be imposted on the country by the legislature appears to be available, but some solution may be reached by a process of drift. It is for the geographer to search for the factors that are likely to guide this drift.

"One of the most significant movements in the Southern states is for much of the argricultural work to pass into the hands of immigrants from southern Europe, while the Negroes, through the restlessness which is the weakest element in their character, tend to settle in the towns. Stone, a representative Southerner, remarks that planters must seek more reliable labor than that of the Negro who has already been replaced in tobacco cultivation in Kentucky. Booker Washington repeatedly called attention to the seriousness of the danger that the Negro would be driven from the skilled occupations. The recent agreement between Italy and Mexico for the settlement of 500,000 Italians in Mexico would provide an additional source for Italian inflow into the Southern states. The feeling against interracial marriage is not so strong among the people of southern Europe as it is with the Teutons; hence extensive south European immigration into the cotton districts may lead to their future occupation by a hybrid race similar to that of tropical South America. This process would render impossible the continued refusal of political and municipal rights to any citizen who has a trace of Negro blood. The Colored people would regain the suffrage, and the political development of the Southern states on normal American lines would be impossible. If the whites in the Southern states be divided between Republicans and Democrats, the Negro vote would hold the balance of power, and owing to the considerable overrepresentation of the Southern states, in proportion to population, American politics might be determined by the Negro vote. Such a situation would be intolerable to the Northern and Western states. Hence, to avoid it, they might agree to the Southeastern states being formed into a group with a special measure of home rule in some departments of federal jurisdiction.

"This solution may take a century or more to develop; but the geographical considerations indicate it as the most probable issue from the Negro strength in the Southeastern states."

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"They form a class," he said, "who are apt to interbreed with the Negroes and increase the percentage of half castes. Many of the poor white men have been forced to take work which is despised by the better class of black laborers, and the specter in South Africa is the steady replacement of white workers by Negroes and half castes in the skilled occupations."

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New York Museum All Wrong About the Descent of Human Beings, Another Scientist Declares.

Special to The New York Times.

TORONTO, Aug. 7.—Calling the color line" the problem of the present century, President J. W. Gregory of the Geographical Section of the British Association for the Advancement of Science made a prediction today of the development of the race problem in the United States in the next hundred years. Immigration from Southeastern Europe will replace negro labor in the South in occupations requiring skill, will mix freely with the negro, and form a new type of population which will demand and obtain full political rights, according to the British scientist. In order to avoid giving the balance of power to this population, the other sections of this country will probably make a special political division of the section with the mixed European and negro mixture, allowing its partial self-government and lessening its national influence, according to Professor Gregory. He reckoned that the change which he foresaw would require about 100 years before his anticipation of a kind of colored Free State in America will be fulfilled.

The fundamental color problems in all continents were discussed by Dr. Gregory in his paper, which was one of many important contributions to today's sessions of the British Association, which is meeting here with the members of the American Association for the Advancement of Science, as its guests.

Other speakers described among other things a new method of taking nitrogen from the air, a new theory about how the human race acquired the ability to talk, recent evidence as to the manner in which sap runs up hill, sometimes hundreds and feet, in defiance of the law of gravitation, and a presentation of evidence that the civilized human being is gaining in physique and longevity over his remote ancestors.

Charles Hill-Tout, an English anthropologist, criticized the Hall of Man exhibit of the American Museum of Natural History in New York, saying that the series of primitive and ape skulls shown there give a wholly erroneous pedigree to the human race. He said that the human skull retains a close resemblance to the skull of its remote ancestor, and that the skulls of the gorilla, Pithencanthropus erectus, Heidelberg and Neanderthal men shown at the Museum belong to creatures which have lost that original type of skull and developed along other lines.

PROBLEM OF THE COLOR LINE.

"The problem of the present century, according to many observers, is the problem of the color line," said Professor Gregory in his presidential address. "We are warned from one side of the peril to civilization from the rising tide of color, and from the other of the peril to humanity from the rising tide of color prejudice.

"The effort to foresee the future progress of the world raises two contrasting visions. The increase in the wealth and prosperity of all the continents by the influence of the European race may be continued, either by colonization, as in America and Australia, or by administration, as in Asia and Africa. Asia by improved industrial methods and Africa, relieved from the slave trade, may continue to advance in cooperation with the European race instead of under its government; and European control may be voluntarily withdrawn as sympathetic alliance replaces the older systems of servitude. If those developments take place the twentieth century will be indeed a golden age.

"The alternative picture is darker. Europe, during the past fifty years, like Portugal in the sixteenth century, may have taken on tasks beyond its power. The drain on the manhood of Portugal by its vast colonial empire reduced the home population by half, the land went out of cultivation, the country was stricken by famine and negroes were introduced to till the derelict farms and then absorbed into the nation. The dilution of the Portuguese by negro blood is often regarded as one of the main causes in the fall of Portugal from its former political, scientific and intellectual pre-eminence. Has Europe been led into the same enterprising but disastrous error? Has it undertaken the administration of larger areas than it had the personnel to maintain? Will, for example, the African troops in France have a similarly demoralizing effect as the negroes in Portugal and the slaves carried into Italy during the decline of the Roman Empire?"

The last available figures on population, according to Dr. Gregory, show that the white race numbers 520,000,000, the Mongolian 420,000,000, the brown race 370,000,000 and the negro race 520,000,000, or a total of 1,700,000,000, the colored races being in a majority of two to one.

Dependence on Asia and Africa.

"The danger to the white race comes from its dependence on trade with Asia and Africa, which would be jeopardized by the restoration of the political conditions that held before those continents fell under European influence," the speaker continued. "The maintenance of Europan dominion lays a heavy burden on the white race, as it is responsible for the government of eight-ninths of the habitable land of the globe. One-third of the inhabitants of the world rules eight-ninths of it; the remaining two-thirds of the people control only one-ninth of the land.

"This condition is modern. A thousand years ago the whites held only part of Europe, for Spain was then ruled by the Moors and Southeastern Europe by the Asiatics. Four centuries ago the white race had secured nearly all Europe, but the colored races still ruled the rest of the world. The formula of Asia for the Asiatics and Africa for the Africans was then accepted, as well as America for the red Indians. Even at the beginning of the last century only the coastal belts of North America and a few small settlements in Africa and Asia were occupied by the whites. During the last century, and especially since the development of railway and steam navigation after 1840, the whole of America, all Africa except Abyssinia and Liberia, all Australia and all Asia, with the exception of China, Japan and Siam, have fallen under the control of European people. Since 1900 European influence has, however, suffered extensive reductions in Asia and Africa, which have advertised the relative decrease in the number of white people. During the past half century the unprecedented increase in the white race has been exceeded by that of the colored people. Increased disparity in numbers means, in a democratic age, an inevitable transfer of power, while the former prestige of the white man has been undermined by his own beneficent rule. Alike in war and peace, the personal authority which the white man held in 1900 has undergone a momentous decline."

Four possible lines of settling the color problem were indicated by Dr.

Gregory as follows:

Amalgamation by miscegenation; coresidence without fusion and with complete social separation; the disfranchisement of the colored population as State wards, or the segregation of the different races in separate countries or communities.

Dr. Gregory quoted some authorities as anticipating the betterment of the human race by interracial fusion, but said that modern students of eugenics supported the view that "the interbreeding of widely different types produces weak, inferior offspring with a chaotic constitution." He quoted from a recent detailed study to show that the children of Lapp-Norwegian (Mongolian-Caucasian) unions were inferior physically and mentally to both parents.

"This doctrine," he said, "cannot be regarded as established, but the strong intellectual aversion to such unions among the Teutonic people will doubtless prevent the adoption of race amalgamation between the negro and whites in North America and Northern Europe."

Outcome in the United States.

After denying that disfranchisement or segregation or deportation was possible, he discussed the color problem in the United States as follows:

"If, therefore, of the three constructive policies absorption is rejected, as it would make the United States a nation of octoroons, permanent distinct cocitizenship would be impossible, and segregation would be impracticable, what development is possible? No single measure that could be imposed on the country by the Legislature appears to be available, but some solution may be reached by a process of drift. It is for the geographer to search for the factors that are likely to guide this drift.

"One of the most significant movements in the Southern States is for much of the agricultural work to pass into the hands of immigrants from Southern Europe, while the negroes, through the restlessness which is the weakest element in their character, tend to settle in the towns. Stone, a representative Southerner, remarks that planters must seek more reliable labor than that of the negro who has already been replaced in tobacco cultivation in Kentucky. Booker Washington repeatedly called attention to the seriousness of the danger that the negro would be driven from the skilled occupation. The recent agreement between Italy and Mexico for the settlement of 500,000 Italians in Mexico would provide an additional source for Italian inflow into the Southern States. The feeling against interracial marriage is not so strong among the people of Southern Europe as it is with the Teutons; hence extensive South-European immigration into the cotton districts may lead to their future occupation by a hybrid race similar to that of tropical South America. This process would render impossible the continued refusal of political and municipal rights to any citizen who has a trace of negro blood. The colored people would regain the suffrage, and the political developments of the Southern States on normal American lines would be impossible. If the whites in the Southern States be divided between Republicans and Democrats, the negro vote would hold the balance of power, and owing to the considerable overrepresentation of the Southern States in proportion to population, American politics might be determined by the negro vote. Such a situation would be intolerable to the Northern and Western States. Hence, to avoid it, they might agree to the Southeastern States being formed into a group with a special measure of home rule in some departments of Federal jurisdiction.

"This solution may take a century or more to develop; but the geographical considerations indicate it as the most probable issue from the negro strength in the Southeastern States."

The fundamental problem in South Africa, according to Dr. Gregory, is the position of the "poor whites."

"They form a class," he said, "who are apt to interbreed with the negroes and increase the percentage of half-castes. Many of the poor white men have been forced to take work which is despised by the better class of black laborers; and the spectre in South Africa is the steady replacement of white workers by negroes and half-castes in the skilled occupations."

He said that in Africa as a whole the whites had no chance as colonists, but that recent studies had proved that there was no bar to colonization by whites elsewhere in the tropics. Careful investigation tended to disprove the theories, he said, that the whites went to pieces in the tropics because of the effect of actinic rays on unpigmented skin.

White children born in the tropics showed no deterioration, he said, and then gave examples of groups of white colonists who had been established for centuries near the Equator and had yet shown no signs of decay.

"HALL OF MAN" CRITICIZED.

The evidence offered by Charles Hill-Tout that the American Museum was wrong in its indication of the genealogy of the human race was the comparison of the skulls of infant human beings, infant chimpanzees and fossilized infant skulls from ancient deposits. It is a well-established bio-genetic law, he said, that the young of any animal will resemble the early ancestral form from which it descended, the late evolutionary changes making their appearance in the adult. His photographs showed that the skull forms of the infants of modern man, of the gorilla and the chimpanzee and of primitive races like the Neanderthal were all very much alike. In man the infant skull grows larger without much change, but in the anthropoids and semi-humans the skull development between birth and maturity results in radical alterations.

There is not one iota of evidence, according to Mr. Hill-Tout, that the ancestors of the human race were creatures with projecting brows, flattened skulls and other striking differences from the modern type. Those things are all departures from the ancestral type, representing late changes due to special modes of life developed by different branches. While man developed along a straight line, in accordance with the ancestral stock, the gorilla fell by the wayside, relied on muscle alone, and his skull was totally changed, developing great ridges which were necessary for the support of its tremendous jaw and neck muscles. These ridges do not appear on infant gorilla skulls. He showed pictures of a baby gorilla which were round and ridgeless, approximating those of the human infant.

Eoanthropos, or the Piltdown man, did have a rounded, smooth skull and is a remote human ancestor or the nearest of the ancient relatives of man yet known, according to the speaker.

The black skins and hairy bodies of the apes are late developments which the human race avoided, according to the speaker. Pointing out that embryologists had found that chimpanzees were white and hairless and almost identical with the human type until a short time before birth, he said that the human race had in some way become fixed at that period in its development, while the apes and near-human things had proceeded to annex the additional characteristics which differentiated them from the human stock.

Mr. Hill-Tout said that theories which he was sketching were generally held by English anthropologists and he reproached American anthropologists for being slow to accept them. Their division of opinion, he said, was likely to give laymen the impression that they were split into two hostile camps over the fundamentals of their science. Referring to the exaggeration which had resulted from a similar difference of opinion among biologists, he continued:

"The result was that an influential politician on the other side of the border took advantage of this difference and made a campaign to stop the teaching of evolution, and that Alfred McCann wrote that terrible book 'God or Gorilla—You Can Have Your Choice.' Oh, yes, it's all very well for us to laugh at these men, but they have great influence."

Mr. Hill-Tout said there was no doubt that the campaign against the teaching of evolution had been gaining momentum and was a very serious thing.

Dr. Ales Hrdlicka, the noted American anthropologist, said that it was demonstrable that many characteristics of the human being were more primitive than the characteristics of the apes and that the characteristics of the white race were more primitive than those of the negro and the Australian—indicating that the white race of today retained many resemblances to the ancient human stock which had been lost by the negro and Australian and retained still more ancestral traits which had been lost by the anthropoids.

MAN NOT DETERIORATING.

Dr. F. C. Shrubsall, President of the Anthropological section, read a paper refuting the current theory that civilized man had deteriorated in health and physique. Summarizing a mass of evidence relating specially to England, he said:

"Stature and weight are not less than in the days of the making of England, of Agincourt or of Waterloo."

He admitted that over crowding and the factory system had reduced physiques in given localities, an effect which is now being counteracted.

Comparing the man of today with men of ancient civilizations and with prehistoric man, he reported an immense advantage in expectation of life on the part of modern man. The great preponderance of the bones of persons of early age in fossil beds indicated, he said, that early man did not live much beyond early adult life. He said that it had been possible to construct a rough life table from the data on mummy cases in Egypt during the period of Roman occupation. These indicated that an Egyptian child of five years had an expectation of living to be thirty-five year old, whereas a child of five years living in London, has an expectation of living to be sixty-four years old. Another rough table, constructed for the City of Rome under the empire, from Corpus Inscriptionum Latinarum's showed, according to Dr. Shrubsall, that a five-year-old child of Rome under the Caesars would on the average live to be twenty-nine years old.

Dr. Shrubsall said that war records showed that the English-born man dwelling in the United States was distinctly taller than the average Englishman.

"This is probably to be explained," he said, "by the greater tendency of the taller stock, the Nordic, to emigrate to fresh fields."

"England is being injured by the loss of Nordics," he said. "The emigrants have been largely of 'Nordic' and 'prospector' stocks, seeking a wider scope for their energies, and the result will in the end seriously modify the racial composition of some parts of the British Isles, particularly Scotland."

Tracing the steady decline in the size of families for 150 years, Dr. Shrubsall suggested several explanations and continued:

"Another view would ascribe the decline in fertility to a gradual subordination of the sex-instinct with the spread of culture and education."

PROGRESS OF CHEMOTHERAPY.

Dr. H. H. Dale, President of the Physiology Section, read a paper on "The Progress and Prospects of Chemotherapy," or the treatment of disease by the administration of chemicals by hypodermic injection or otherwise, such as the use of quinine for malaria and "Bayer 205" for sleeping sickness.

Dr. Dale gave a new account of the process by which such chemicals attacked disease. The prevalent theory has been that the chemical killed the infecting organism without hurting the patient. Ehrlich, the greatest worker in the field, compared the effects of certain chemical treatments to magic bullets which went straight toward their specific objectives without permitting anything to turn them aside. But the real action of these chemicals has been shown to be much more indirect and complex, according to Dr. Dale, who said that the mode of action presented many "attractive obscurities." For instance, it was found that certain chemicals would cure disease in a human being, but would not kill the disease-causing organism when it was isolated and grown apart from human blood.

Another puzzle was presented by "Bayer 205," the cure for sleeping sickness. "Bayer 205" has a big molecule, which breaks up and dissipates quickly, and it is hard to understand, according to Dr. Dale, how this evanescent substance would not only cure sleeping sickness but would render a person immune for months from infection by the sleeping sickness organism. He continued:

"At first sight the wonder is that these properties should persist in the body for such a period, and to suggest that the action must be due to its stimulation of the body to form its own protective substances. This possibility, however, seems to be excluded by the fact that the serum of the protected animal does not lose its curative properties if heated. On the other hand, there have recently appeared, some of them only in preliminary abstract, a series of highly suggestive observations, indicating that "205" has properties of entering into a combination of some kind with the serum proteins. After standing for an hour or two in serum, "205" no longer passes into an ultrafiltrate through collodion, and if the proteins are coagulated by heat is not to be found in the filtrate. The proteins of the blood, moreover, are stated to lose many of their characteristic properties by entering into this combination, the blood losing its normal power of clotting, and the serum proteins not being precipitated by mercury salts of tannin.

"It would be both useless and presumptuous for a mere onlooker to speculate in detail on the significance for the curative action of '205' of properties which are only now beginning to be investigated. One conclusion, however, I think we are entitled to draw. It is sufficiently evident that here is no question of a substance curing simply on account of its affinity for parasites and lack of affinity for the host's tissues. What direct action of the parasite '205' itself may possess has still to be demonstrated; we may feel reasonably certain, on the other hand, that its affinities for the constituents of the host's blood and tissues play an important part in its remarkable and peculiar curative properties."

Germans' Secret Learned by French.

Germany has been reported to be seeking African colonial concessions in exchange for "Bayer 205," on the ground that this secret formula is the only thing in the world that can render some parts of Africa habitable, but the secret of "Bayer 205" has been apparently unraveled, according to Dr. Dale.

"There is a reasonable probability," he said, "that its identity has now been settled by the recent work of Fourneau and his co-workers in the Pasteur Institute, who have made and investigated an extensive series of compounds of this general type and found one, which they numbered 309, which conspicuously excelled all others, even those closely related to it. At least it may be said that if M. Fourneau has not identified 'Bayer 205' he has discovered another compound having very similar and perhaps as valuable properties."

In contrast with the discoverers of "Bayer 205," M. Fourneau has made known the formula of "309."

Summing up a quarter of a century's achievements in chemotherapy, Dr. Dale said:

"As the biological complexity of the problem is realized, it becomes increasingly a matter for wonder and admiration that so much of practical value has already been achieved—the treatment of the spirochaetal infections, syphilis, yaws and relapsing fever, revolutionized; leishmania infections, kala-azar and Bagdad boils and bilharzia infections, which crippled the health of whole populations in countries such as Egypt, now made definitely curable; trypanosome infections, such as the deadly African sleeping-sickness, after years of alternating promise and disappointment brought now at last within the range of effective treatment. And if such results have already been attained in a period during which practice has often and inevitably outrun theory, we may well be hopeful for a future in which fuller understanding should make for more orderly progress.

ORIGIN OF SPEECH.

Sir Richard Paget analyzed the processes involved in the articulation of human speech, and from the manner in which he talked today he built up his theory of the origin of human speech. The main use of the vocal cords, he said, was to give carrying power to the voice. He continued:

"If we compare the English words 'seal' and 'zeal,' or 'sink' and 'zinc,' the sound in each case is not a hum but a kind of whistle, made by the passage of the air at fairly high pressure through the gaps between our teeth and into the little cavity formed by our lips. Actually the 's' sound is a whistled note of very high pitch.

"The only difference between the words 'seal' and 'zeal' is that in the latter case we begin humming at once, and in this way the 's,' when a hum is added to it, becomes changed to a 'z.' This was illustrated by attaching the tube to the reed mechanism of an organ pipe, so that the air was forced through the tube in little puffs instead of in a steady stream. When the tube was pinched as before and the air applied, the 'z' sound resulted, thereby showing the connection between the 'unvoiced' 's' sound and the corresponding 'voiced' 'z' sound. Similar relations exist between other letters and can be demonstrated by means of similar appliances. Corresponding to the whispered or unvoiced sound, 'th' as in 'thigh,' or 'f' as in 'fine,' are the voiced equivalents in 'thy' and 'vine.' The 'sh' sound in the French word 'champ' becomes 'Jean' when voiced."

In the early days, according to Sir Richard, man used his larynx to roar or grunt with, and at the same time he communicated his ideas to others by grimaces and the movement of tongue and lips. The next step was the discovery that, by blowing air through the mouth while he was grimacing, the movements of his tongue and lips produced changes of whispered sounds so that the various grimaces could be recognized even when his back was turned.

"The last stage in the great invention of speech came when our primitive ancestors discovered that by roaring and grunting at the same time as they whispered, the audible grimaces became recognizable ten or twenty times further off than before.

"They also found that they could vary the note of their roars and grunts without interfering with the recognition of the grimace, and so they invented the art of song. This history of the development of speech is more or less hypothetical. Whether it is true or not, it brings out the relation which exists between the voiced and unvoiced sounds of human speech."

Sir Richard then demonstrated an artificial speaking machine invented by him

Racial Characteristics—1924. II.

which reproduces the human mechanism of speech. By blowing into it and fingering stops, he produced words and sentences.

Nitrogen From the Air.

Professor W. A. Bone told of his new method of taking nitrogen from the air, but pointed out that it works only on a laboratory scale.

The process is simply that of exploding air and carbon monoxide, the combination known as "fire damp," under high pressure in the inside of steel bombs. The effect is to shake nitrogen out of the lethargy which normally prevents it from entering into chemical combinations, and after the explosion the nitrogen is found united with carbon.

What emotion is and where it comes from were questions discussed by Professor J. W. Bridges of McGill University.

"Probably when instinct is thwarted, energy is diverted into other channels and appeals as emotion," he said.

Dr. D. T. McDougal, inventor of the Dendograph, which records minute contractions and expansions of tree trunks and inventor of the artificial bell, which has demonstrated the ascent of certain protoplasmic fluids, and sporting nutriment, came from California to take part in a discussion on the process by which sap ascends to such heights against gravity. He told of experiments in tracing the upward movement of sap by injecting dyes in the trunk. It was found that the dye was carried upward chiefly by the outside layers of wood formed within the two previous years. The upper, growing parts of the tree, needing water and the dissolved chemicals, draw the sap upward in continuous columns, which run upward like wires and develop a tremendous lifting strength, according to Professor H. H. Dixon of the University of Dublin.

Professor O. F. Curtis of Cornell said that the food and nutriments in the sap travel upward chiefly through the inside layer of the bark.

A. D. Peacock of Armstrong College, Newcastle, told of experiments showing that the saw fly does not need a father. In nature there are male and female saw flies, which appear to reproduce in ordinary fashion, but in the laboratory it was found possible to dispense with fathers entirely and still raise multitudes of young saw flies. The fatherless generation consists almost entirely of females. The scientist said that there was some doubt whether the male parent was of much value under natural conditions. The pairing instinct seems to be dying out in this species.. He said that the males showed a mild amount of interest in the females, but that the females ignored the males.

Professor A. B. MacCallum of McGill University told of researches to the manner in which food materials circulating in the blood are using for building up tissue.

He finds, on feeding undiluted egg yolk to guinea pigs, that the tips of the cells of the intestinal wall absorbs the protein and soon become "ballooned" or raised to a height several times the long diameter of th normal cells. After prolonged absorption, the protein can be seen to be transferred to the small lymph vessels in the intestinal wall, which also become enlarged. The cells themselves become gorged with protein and finally burst.

This of course is not normal, but it illustrates the feature of these experiments which I wish to emphasize," said Professor Macallum. "In the transference of material from the blood to the tissues the cells and vessels perform work against th forces commonly thought to be functioning. The protein from a low to a high concentra-

Day will be observed. This day is dedicated to the first secretary of the Y. M. C. A. The speaker on this occasion will be Mr. Channing Tobias.

Boas Lectures on African Folk Lore

Believes That All Races of Earth Are Component Parts of One Race.

A highly instructive and educational lecture on the folk lore of Africa was delivered Sunday afternoon by Prof. Franz Boas, dean of the Department of Anthropology of Columbia University, at the Big Meeting of the Y. M. C. A.

Having made extensive research in his particular field, Prof. Boas was able to render an account of the stories and songs of the Africans. In a clear, concise manner, he told of the customs of the natives and how these tales illustrate their native life. The Hottentots of southern Africa were cited as an example, and a number of their stories and songs weere recited by the speaker. These stories deal with deities and the future world. There are others similar to the fairy tales of European nations. Changed to suit the particular people, these are found among the Indians of South America and Mexico. The tales and songs are supposed to have originated along the upper Nile, going from Egypt into the African jungles and to tribes further south. The stories and tales are accompanied by music.

Prof. Boas believes that the various races of the earth are component parts of a great race and are not individual races with distinctive characteristics, as some scientists are inclined to believe. The similarity of the folk lore of the various races sustains this belief.

By arrangement with Prof. Rudolph Grant, Miss Arathea Reed and Mr. George Roy were the soloists for the afternoon. Other music was furnished by the Swanee Jubilee Quartet.

Prof. Boas was introduced by the Rev. Richard M. Bolden, chairman of the committee on arrangements for the Big Meetings.

Next Sunday, Hunton Memorial

'One Race Not Inferior To Another'-Boas

Columbia University Professor Hits "Race Inferiority" Doctrine In American Mercury.

NEW YORK, Oct. 16– Professor Franz Boas, of Columbia University, and curator at the American Museum of Natural History, in an article entitled, "The Question of Race Purity," published in the American Mercury for October, attacks the doctrines of race inferiority and race superiority, and asserts that science has yet seen no proof that any race is superior to any other.

"I insist," writes Professor Boas, "that nobody has ever given satisfactory proof of an inherent inequality of races, and that the final solution of this problem still has to be found."

Concerning the prejudice against Negroes in America, Professor Boas writes:

"It is particularly worth remarking that the current unfavorable opinion of the Negro is based largely on complete ignorance of African native conditions, and of Negro achievements in the industries and arts and in political organizations, and that likewise the glorification of our own race is founded exclusively on a consideration of the cultural opportunities given to the few and on the complete neglect of the cultural primitiveness of the great mass of individuals, which finds expression intellectually in the uncritical acceptance of traditional attitudes and emotionally in the case with which they succumb to the power of fashionable passions. We may say with certainty that the local types of a single race like the European are each so variable that fixed hereditary differences in mental characteristics between the types as a whole are most unlikely. We may say, furthermore, that cultural anthropology makes the existence of fundamental racial differences very improbable."

THAT FATAL DROP AGAIN

A CASE of hysteria has recently developed in New York city, growing out of the marriage of a young couple, the bridegroom being identified with a wealthy and aristocratic family, while the bride is not only of humble origin, but is suspected by many and alleged by some to have Colored blood coursing through her veins, though not enough to make it discernible, either in the thickness of her lips, the flatness of her nose the color of her skin or the kinks in her hair. But the horror grows out of the suspicion that she may possibly have a few drops of African blood in her veins.

SUPPOSE this be true, what of it? In all states prohibiting racial marriage, and this is particularly true of the solid South, there are very few pure blooded blacks and fewer still of whites who could pass the test of unadulterated Caucasian blood. In any section of our country it is hard to draw a line as to who is white and as to who is black. To aid the ethnologists the line of demarcation, as defined by statute, is one-eighth or more of African blood identifies one with the African race. This, however, does not hold good when applied to other groups; the natural deduction being that one-eighth of African blood is more powerful than the other seven-eighths of Caucasian blood.

THE UNPREJUDICED ethnological writers assert and prove that racial intermixture has a tendency to develop strength, longevity, beauty and mental superiority. If it be true that the young bride has a few drops of African blood it no doubt accounts for the attractive features she possesses. Arthur Brisbane hit the nail on the head when he said: "As to ancestry, the young woman can truthfully claim for all of her blood antiquity as great as any. Ham, Shem and Japhet started on even terms. And, if it be true that a small percentage of her blood is African, the bride can point to the Ethiopian features of the sphinx to prove that an African ruled in Egypt a long time before the Dutch settled Nieuw Amsterdam."

THE TRUTH is the Anglo-Saxons who profess to be much concerned about maintaining the purity of the Anglo-Saxon blood are dishonest and insincere. As a rule, they preach one thing and practice another. This matter of intermarriage should be one of individual choice. Defined by Blackstone: a valid marriage is a contract between two persons capable of making contracts. In other words, it's nobody's business but the contracting parties.

"Negro Language Wholly English," Says Professor

"Negro speakers cannot be distinguished from white speakers merely by the quality of their voice. The statement that something in the physical structure of the Negro's organs of speech gives to his English an unmistakable and distinctive quality has been found to be simply not true", writes George Philip Krapp in the June issue of the American Mercury Magazine on the subject "The English of the Negro". Mr. Krapp gives a lengthy discussion in which he makes some emphatic and startling declarations. "The Negro's achievement of the English language encourages hope for the future", says the learned gentleman. Beginning with the landing of the first Negroes, twelve years after the settlement of Jamestown, Mr. Krapp, gives the history of the Negro's progress in English. He says that the traditional Negro pronunciations are all of good English originality.

Mr. Krapp writes:

"The Negro's watermillion for watermelon was common English

This pronunciation was current in New England English. in the Eighteenth Century, and it does obtain in dialect literature for on the vaudeville stage—he says the Negro's in the Negro, being so late as the first quarter of the Nineteenth Century, and many a Yankee always said a hundred dap for drop—which has now

(Continued from Page 1)

WHOLLY ENGLISH
NEGRO LANGUAGE
PROFESSOR SAYS

...ro English?

...ncia- as characteristically Negro as any-...England thing in the language. But it is not ...normal or unparalleled English. ...om the Thirteenth Century, forms ...I is, you is, we, you, they is ...on record in the northern dia-...of English.

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The upper, growing parts of the tree, needing water and the dissolved chemicals, draw the sap upward in continuous columns, which run upward like wires and develop a tremendous lifting strength, according to Professor H. H. Dixon of the University of Dublin.

Professor O. F. Curtis of Cornell said that the food and nutriments in the sap travel upward chiefly through the inside layer of the bark.

A. D. Pearock of Armstrong College, Newcastle, told of experiments showing that the saw fly does not need a father. In nature there are male and female saw flies, which appear to reproduce in ordinary fashion, but in the laboratory it was found possible to dispense with fathers entirely and still raise multitudes of young saw flies. The fatherless generation consists almost entirely of females. The scientist said that there was some doubt whether the male parent was of much value under natural conditions. The pairing instinct seems to be dying out in this species. He said that the males showed a mild amount of interest in the females, but that the females ignored the males.

Professor A. B. MacCallum of McGill University told of researches to the manner in which food materials circulating in the blood are using for building up tissue.

He finds, on feeding undiluted egg yolk to guinea pigs, that the tips of the cells of the intestinal wall absorbs the protein and soon become "ballooned" or raised to a height several times the long diameter of th normal cells. After prolonged absorption, the protein can be seen to be transferred to the small lymph vessels in the intestinal wall which also become enlarged. The cells themselves become gorged with protein and finally burst.

This of course is not normal, but it illustrates the feature of these experiments which I wish to emphasize," said Professor Macallum. "In the transference of material from the blood to the tissues the cells and vessels perform work against th forces commonly thought to be functioning. The protein passes from a low to a high concentration, which corresponds to making water run up hill.

The theory that the presence of food in the stomach releases chemical messengers or hormones, which start the flow of gastric juice, was assailed in a paper by A. C. Ivy, R. K. S. Lim and J. E. McCarthy of the University of Chicago. They found that gastric juice was induced to flow by distending the stomachs of dogs by purely mechanical

Day will be observed. This d
dedicated to the first secreta
the Y. M. C. A. The Speake
this occasion will be Mr. Cha
Tobias.

Boas Lectures on African Folk Lore

Believes That All Races of Earth Are Component Parts of One Race.

A highly instructive and educational lecture on the folk lore of Africa was delivered Sunday afternoon by Prof. Franz Boas, dean of the Department of Anthropology of Columbia University, at the Big Meeting of the Y. M. C. A.

Having made extensive research in this particular field, Prof. Boas was invited to render an account of his travels and a number of their stories and songs were recited by the speaker. These stories deal with deities and the future world. There are others similar to the fairy tales of Europe and Asia. Changes to suit the particular peculiarity of the folk lore of the various races sustains this belief.

By arrangement with Prof. Rudolph Grant, Miss Arathea Reed and Mr. George Roy were the soloists for the afternoon. Other music was furnished by the Swance Jubilee Quartet.

Prof. Boas was introduced by the Rev. Richard M. Bolden, chairman of the committee on arrangements for the Big Meetings.

Next Sunday, Hunton Memorial

'Negro Language Wholly English," Says Professor

"Negro speakers cannot be distinguished from white speakers merely by the quality of their voice. The statement that something in the physical structure of the Negro's organs of speech gives to his English an unmistakable and distinctive quality has been found to be simply not true", writes George Philip Krapp in the June issue of the American Mercury Magazine on the subject "The English of the Negro". Mr. Krapp gives a lengthy discussion in which he makes some emphatic statements which I wish to emphasize," said Professor Macallum. "In the transference of material from the blood to the tissues the cells and vessels perform work against th forces commonly thought to be functioning. The protein passes from a low to a high concentration, which corresponds to making water run up hill.

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Another 'Boas' Lecture Not Inferior To One

Columbia University Professor Hits "Race Inferiority" Doctrine In American Mercury.

NEW YORK, Oct. 16—Prof. Franz Boas, of Columbia University and curator at the American Museum of Natural History, in an article entitled "The Question of Race Purity," published in the American Mercury, attacks the doctrines of race inferiority and asserts that science has yet seen no proof that any race is superior to any other.

"I insist," writes Professor Boas, "that nobody has ever given any factory proof of an inherent equality of races, and that the solution of this problem still has to be found."

Concerning the prejudice against Negroes in America, Professor Boas writes:

"It is particularly worth remarking that the current unfavorable opinion of the Negro is based largely on complete ignorance of African native conditions, and of Negro achievements in the industries, arts and in political organization, and that likewise the glorification of our own race is founded exclusively on a consideration of the cultural opportunities given to the few on the complete neglect of the fundamental primitiveness of the great mass of individuals, which find expression intellectually in the universal acceptance of traditional attitudes and emotionally in the fervor with which they succumb to the power of fashionable passions. We may say with certainty that the typical types of a single race like the European are each so variable that likewise the fundamental characteristics between the types as a whole are most unlikely, we may say, furthermore, that cultural anthropology makes the existence of fundamental racial differences very improbable."

THAT FATAL DROP AGAIN

A CASE of hysteria has recently developed in New York city, growing out of the marriage of a young couple, the bridegroom being identified with a wealthy and aristocratic family, while the bride is not only of humble origin, but is suspected by many and alleged by some to have Colored blood coursing through her veins, though not enough to make it discernible, either in the thickness of her lips, the flatness of her nose the color of her skin or the kinks in her hair. But the horror grows out of the suspicion that she may possibly [illegible] a few drops of African blood in her veins.

SUPPOSE this be true, what of it, in all states prohibiting racial marriage, and this is particularly true of the solid South, there are very few pure blooded blacks and fewer still of whites who could pass the test of unadulterated Caucasian blood. In any section of our country it is hard to draw a line as to who is white and as to who is black. To aid the ethnologists the line of demarcation, as defined by statute, is one-eighth or more of African blood identifies one with the African race. This, however, does not hold good when applied to other groups of the natural deduction being that one-eighth of African blood is more powerful than the other seven-eighths of Caucasian blood.

THE UNPREJUDICED ethnological writers assert and prove that racial intermixture has a tendency to develop strength, longevity, beauty and mental superiority. It is beyond that the young bride has a few drops of African blood it no doubt accounts for the attractive features she possesses. Arthur Brisbane hit the nail on the head when he said: "As to ancestry, the young woman can truthfully claim for all of her blood antiquity as great as any. Ham, Shem and Japhet started on even terms. And, if it be true that a small percentage of her blood is African, the bride can point to the Ethiopian features of the sphinx to prove that an African ruled in Egypt a long time before the Dutch settled Nieuw Amsterdam."

THE TRUTH is the Anglo-Saxons who profess to be much concerned about maintaining the purity of the Anglo-Saxon blood are dishonest and insincere. As a rule, they preach one thing and practice another. This matter of intermarriage should be one of individual choice. Defined by Blackstone: a valid marriage is a contract between two persons capable of making contracts. In other words, it's nobody's business but the contracting parties.

(Continued from Page 1)

"NEGRO LANGUAGE WHOLLY ENGLISH", SAYS PROFESSOR

in the Eighteenth Century, and it has lingered in the Negro speech simply because the Negro, being so-

cially backward has held on to many habits which the white world has left behind. As a phenomenon in language the pronunciation has an honored place in the history of English.

"The construction I is and the use of the third singular present for all three persons and both numbers of the present tense of to be seems as characteristically Negro as anything in the language. But it is not normal or unparalleled English. From the Thirteenth Century, forms I is, you is, we, you, they is on record in the northern dialect of English.

English "His" Language

one very important respect

ro English?

the Negro is not a for- and an outcast; his language and completely English. e Indian, who has never me in our speech, he has tions had but one lang- that one the English. In- most intimate social pos- he American people, he ten without reservation on. The physical, polit- al differences between ite have not closed the gro speaks English of d, and, class for class, degree as the English authentic descendants

usage everywhere in America as late as the first quarter of the Nineteenth Century. When the Negro says drap for drop—which he now does only in dialect literature or on the vaudeville stage—he says what many a Yankee always said a hundred years ago. Even the Negro's archaic gwine for going is good American English. This pronunciation was current in New England

ing of Negro speech
y they are tuned for
f white speech. If one
ut any anticipatory ex-
Negro English would
any other English. It
its variations, but prac-
f them would have their
nces in white speech.
English is not a peculiar
English; it is only Eng-
n by Negroes.

Stowe's "Uncle Tom"
Imperfect

e decade before the Civil
considerable body of slavery
ati-slavery imaginative liter-
was published, but very little
has any realistic value, the
d of nature having been lost
the time in the world of con-
versy. The most famous Negro
aracter in fiction was presented
the public when Mrs. Stowe's
Uncle Tom's Cabin" appeared in
852. But Uncle Tom expresses him-
self with very little dialectal color,
hardly more than enough to enable
the reader to place his speech on
the level of colloquial English. Oth-
er Negro characters upon whom the
weight of doctrine rests less heavily
are allowed to speak more dialect-
ally. Aunt Chloe makes use of as
complete a Negro speech as Mrs.
Stowe had at her command. But the
illusion even of Aunt Chloe's speech
is very imperfect. Assisted by a
bandana turban and charcoal it
might pass, but as literary work-
manship, it is crude. The signifi-
cant thing about it, however, is that
it is no longer the primative jar-
gon of Eighteenth Century Negro
English. By the middle of the Nine-
teenth Century this older Negro
English had ceased to be possible as
a generic representation of Negro
speech. The newer tradition had not
yet established itself, but when lit-
erary artists like Page and Harris
put on record the contemporary Ne-
gro speaking, everyone recognized
that Negro English was no longer
a grotesque mutilation of the Eng-
lish language, but merely one of
the colloquial forms of our many
visaged mother tongue.

Deserves Credit.

For this progress up from the barbarous and infantile English dialect first presented to them by their masters to fellowship in the genuine English language, the Negroes deserve much credit. They might very well have remained content to speak a special tongue; their acquisition of mature English proves that they hqave been eager to assimilate a higher culture when the way has been open. The white man likewise deserves credit for the black man's progress. In the three hundred years since the first Negroes reached America, the white man also has grown. One cannot quite say that the relations between the two races have become genial, but at least they have become more kindly and humane. Progress has been slow and the barriers to overcome have been great, but the Negro's achievement of the English language encourages hope for the future."

RACE ANTIPATHY

With ever accumulating conviction it is being demonstrated that there is no human characteristic that is more deadly and destructive of social values than that of exaggerated pride of race, and so, none is more foolish.

An inflated pride of race results in antipathy toward every other race. This is true of pride in individuals and diverse groups. When the line of group cleavage is along the median of race or color, group antipathies thereby accentuated, become violent, even to the point of hostility and clashing of force—unless arrested and controlled by well ordered social discipline and restraint. Hence the double folly of arranging group against group in our modern civilization, the motif of which must be Christian.

Force begets more force until it lashes itself out in wasteful combat. Ultimate values are always impaired in the clash of physical force, and the social order becomes to that extent impoverished. It is generally conceded now that the greatest gain of the World War was an accumulated volume of determined public opinion to avoid all war in the future. That is just because war, the inevitable flower and fruitage of exaggerated group pride and selfishness, is diabolical, selfish and wasteful.

Individual and group capacity for productivity of social goods, of social values, is an asset to the social order and makes for social progress regardless of the racial type or color of the pigment which evinces it. It is social folly for any group to attempt to shut itself up to itself with a circle about itself as though it were sufficient unto itself. The broad limitless river of social progress in the world is a complex of contributions from every race and color group of humanity. Every tributary thereto is valuable as it is distinct . For the Greek to say to the Negro, we have no need of you or for the Anglo Saxon and Teuton to say to the Jew we have no need of you, is the sheerest nonsense—the height of exaggerated group folly.

Yet that is what is brewing in many sections of the world today and it bodes nobody good. In Florida the other day, several secret orders undertook to chart the future complexion of the population of St. Petersburg by a proclamation that Jews must leave. Similarly, Japanese have to leave California; Negroes are forced to leave many sections of the southland; all for what! Just because they are of different race stock. It may be possible, it is certainly conceivable, that Jews and Negroes might be expelled from certain American communities as residents, but expulsionists must always remember that there can be no elimination from the broad river of social progress and culture, which fructifies and distinguishes American life, of that rich and ready contribution made thereto by the Jewish and Negro elements in our polyglot population.

In Germany, Poland and Turkey, also, race antagonism is rampant, and destructive At the moment it is fomenting opposition to the Jew. This Anti-Semitism assumes varied forms of expression, as for instance, press propaganda in Poland for the following reason:

> The match between the Viennese sport (Jewish) society, "Hakoah," and the Polonia, The Polish sport society, resulted in a victory for the Jewish organization, after the rain had caused the game to be discontinued when only half finished.

And in Transylvania, a synagogue in the city of Yosasel was destroyed by dynamite. While in Turkey an ordinace has recently been enacted forcing Jews, who are foreign subjects and are temporarily resident in Turkey, to leave the country within one year's time. In Bavaria, the legislature had before it for consideration a bill urging exclusion of Jews from State offices, universities and land possession; the expulsion of foreign Jews and confiscation of their property. Before the Reichtag, there is pending a Nationalist Anti-Jewish bill providing the same proscription with the penalty of hanging for any who return: all Jewish business houses to be marked; Jews to pay double taxes, tho excluded from army and navy and the legal professions: to be estopped from owning land, working on railways, in state and municipal offices, in electric and gas plants. Even Prof. Albert Einstein of "relativity" fame was reviled and threatened with death, and is reported to be turning with disgust from the shores of his native land to become a citizen of foreign Switzerland.

Thus is senseless racial antipathy running its course. And a tragic termination it will have, unless there is created, to supplant current exaggerated race and nationalistic pride, an international and interracial mind of worldwide proportion, with sympathetic attitudes toward all race groups because it sees in every group and in every individual those eternal spiritual values that make up total humanity.

Such is the salvation for which the Church of Jesus Christ in America and over the seas must specificallly labor. Too much time is being utilized by the Church in fruitless and bootless discussion and controversy on ephemeral themes, splitting hairs over Fundamentalism, Darwinism Mysticism, and other purely theological dogmatism while wars are devouring human beings in blocks of ten million and threatening the next time to lay waste 100,000,000 at one fell swoop; while one group is arrayed against another group differing from it in color, solely on the ground of color This stultification, this color arrogance this hatred of man against man, we fear will cease too late. God give the Church of Christ vision and grace and courage to get into the breach to stop this foolish waste of human values going on throughout the earth.

Racial Characteristics—1924.

"Nordic" Superiority Challenged

In the April issue of CURRENT HISTORY, Johan J. Smertenko voices the views of those opposed to the idea of "Nordic" racial superiority. The writer was formerly connected with Grinnell College, Iowa, and later with Hunter College, New York. He holds that this is just another manifestation of marking "superior brand" upon distinctive traits and qualities, in this case based upon racial instead of national distinctions and using such terms as Semite, Mongol, Alpine, Mediterranean and Nordic. The doctrine is "that the white race is biologically superior to all others and that a certain division of the white race, called 'Nordic,' is the acme of its excellencies." The author traces the development of this theory from Gobineau in his efforts to warn the French against intermarriage with the Germans. His book was translated in America to be used as argument for slavery, which then existed. His view was later coupled by advocates of racial superiority with the doctrine of Weissmann, that the "germ plasm" reproduces itself unchanged and passes on from generation to generation unaffected by the life history of the individual. The combination of the views of Gobineau and Weissmann were popularized by Chamberlain, an Englishman, who classified racial virtues under "Teuton." The writer holds that books such as those of Grant and Stoddard have popularized a similar doctrine of the Nordics in the United States. "At its best this amateur anthropology is a carefully reasoned plea in support of preconceived notions; the author never admits that his main thesis is not established and, in the present state of scolarship, is not capable of establishment, that his arguments rest on debatable assumptions and his determinations on most questionable evidence."

The writer then refers to recent publications and a number of authorities that have given scientific facts which do not support a Nordic doctrine or "the illusion of a perpetually superior race responsible for a superior culture."

He holds further that the "impudence of this theory becomes fully apparent when we consider the history of civilization." Different nations or races are at various times in the vanguard of cultural development, such as China, Western Europe and the Japanese. "Cultural expansion, the shattering of old walls and the enlargement of life are always the results of a flash of genius in the powder magazine of economic and political conditions. If the leader is lacking or the time is unpropitious, the masses stagnate, whether they be white, black, red or yellow. . . . Without the inventions of India, China and Egypt, inventions which the Jews, Greeks, and Romans passed on in an improved state, industry and agriculture, astronomy and mathematics, music and art might still be in a primitive condition."

WATCHING THE NEGROES OF MOBILE

Spectacles are of two kinds, farsighted and nearsighted. One may look through the former so long until he forgets the objects near by, or he may look through the latter to the extent that object distant are not observed at all.

William Shakspere, England's great dramatist said, "Comparision are odious", and the saying is true with some exception; and while they may be "odious", at least, some of them are very helpful and inspiring to a progressive person.

To reach a just conclusion as to what a race is really doing and worth, one should use binoculars that are trustworthy which seize upon everything far and near, giving of each thing a clear description without exaggeration or minimizing what ever is presented.

WATCHING THE NEGROES OF some other cities, this is noted: for instance in Louisville, Kentucky, the Negroes as a whole have to their credit many interprises worthy of note, such as their great Y. M. C. A. building where the many strangers who visit may find a place of comfort; and their work for the cause of charity is very commendable.

And WATCHING THE NEGROES OF SAINT LOUIS, it is observed that they are above the average along some lines. For instance the public spirited residents of the city have to their credit one of the best equipped Y. M. C. A. buildings among our people anywhere, which cost more than $60,000; and to crown it all, very recently they subscribed another $60,000 for the erection of another building to be known as The Colored Orphans' Home. Because of their common sense actions they have been guaranteed $18,000 addational help from the Community chest fund.

WATCHING THE NEGROES OF MOBIL[illegible] what are the facts revealed through our binoculars from which all dust is wiped away? We have only one Old Folks' Home which is not supported as it should be; a detention home for unfortunate children, and its needs are many, one Negro drugstore and to go on making the comparison, we would be compelled to agree with Shakspere that "Comparisions are odious".

It is a fact that the Negroes of Mobile are unable to have these things? Is it not a fact that there is no city in the south where Negroes spend as much as the Negroes of Mobile spend for amusement? It is a fact that the Negroes of Mobile are able, but is it a factthat they are naturally indisposed? and if so why so? Let some one give the reason and set a troubled mind free from its brooding and dejection over the present status.

CONFUSING DIALECTS.

A writer in a smart magazine says negro dialect and the dialect of an uneducated rural Southerner is so nearly alike that a blindfolded person hearing both talk could hardly distinguish between them.

Now, that's something else that's not so, but many writers of dialect do not distinguish between the two.

There are some uneducated white men who talk like uneducated negroes, just as one occasionally encounters a Southern white man who rolls his r's after the manner of the Easterner and the Westerner and just as now and again one finds an Easterner or Westerner who talks like a Southerner.

Also, there are a few mannerisms of speech practiced by both white and black, but very few.

But typical rural dialect of the white Southerner and typical dialect of negroes are so different that no one at all familiar with them can confuse them, blindfolded or not. Not only are the dialects wholly distinctive, but intonations are different, and the general style of conversation different. The sense of humor is highly developed in both, as a rule, but the styles of humor are distinctive. The negro's humor is marked by a curious circumlocution, the white man's humor is more direct and aggressive, readier to be turned quickly into sarcasm, if need be.

Any fiction story that confuses these two dialects and assumes that they are one and the same, will be spoiled for any Southern reader.

COLORED GIRL SECOND IN BEAUTY CONTEST.

(Lincoln News Service)

New York,_____.-- Dorothy Derrick, a colored girl of Flushing, Long Island, is one of the leaders in the beauty contest being conducted by the "Green Twigs" one of the city's oldest and most exclusive organizations, to determine the most beautiful girl in town. At the opening of the contest the young colored girl, who is a former Flushing high school pupil, took a position with the leaders, and yesterday she was in second place in competition with daughters of some of Flushing's leadi[illegible]amilies.

'Scientist' Who Made Nude Pictures Of Washington Society Matrons Now Has Private Studio In New York

Man Who Was Taken Into Court For Big Social Upheavel in 1919 Has Since Written Book and Published Pictures of Nude Women Who Posed.

NEW YORK, June 19.—Before thirty-five people, including all races, known as "The Intimate Circle," Prof. Herman M. Bernelot Moens, Dutch scientist, discussed the subject: "Are We All White," here last Wednesday evening.

This announcement has caused a tremor of interest to run through the intellectual circles of Harlem, as it is the first intimation that the man who created such a sensation in Washington, D. C., in 1919, was operating among them. Moens came to the United States in 1914, searching for "the Perfect Man." He went to Washington, where his operations finally got him indicted for "having and exhibiting obscene, filthy and disgusting pictures." He was subsequently acquitted, but not before several prominent society women who posed in his studio without a shred of clothing on their bodies, including teachers in the schools, were forced to quit their posts. Indignation ran so high that it was several months before Washington social circles became normal again. It was alleged that many of the most respected young women went to Moens and submitted to intimate examinations, being lured under the guise of aiding science and art.

Prof. Moens has since published a book (1922) "Toward Perfect Man", in which the nude picture of these women are printed. The books are forbidden in the United States except to scientists and art students. It is alleged however that the books have been secretly sold to anyone who could pay the high price. Persons well acquainted with members of Washington society, it is said, can easily identify the nude photos of young women whom they have long held in the highest regard.

Moens, it is said, has been in New York since 1922, his presence known only to a few persons in whom he was interested and who were interested in him, studying the individuals who eagerly went to his studio. It is also alleged the Washington scandal has helped to bring many more to his studio to submit to a nude examination. Moens claims that by measuring physical features he can determine what per cent of different race bloods a person of mixed stock possesses.

SCHENECTADY N. Y. GAZETTE
MARCH 21, 1924

WHITE RACE UNITY.

Ambassador Howard's plea for unity of the white race is all right as far as it goes. We have heard endless urgings to closer relations of the Anglo-Saxon race which has given place to the broader movement of closer cooperation of the "English-speaking". No doubt the appeal to the whole white race with its community of traditions of social and cultural solidarity, particularly of the Indo-European branch of it is relatively more inspiring still by a vast margin. Perhaps there will be nothing higher to aim at that is feasible until there is greater harmony, particularly in successful elimination of international white wars.

But we may as well face the ultimate logic of the situation and think the thing through to a solidarity of nations as the goal. White unity of a certain sort, of the bigoted, race conscious, perhaps even Pharisaical sort may be the most dangerous organization imaginable and might lead to, would be certain to lead to an alignment of the East against the West in some not distant generation in an even more fratricidal war than has yet been dreamed of. When Japan adopted a policy of competition in modern armaments and modern science of the west the knell was sounded of the "blood and iron" superiority fallacy of the white race. With the same weapons the orient has demonstrated it can compete with the west on equal terms in war, commerce and the whole material plane of life. With arms and resources laid up against a racial conflict and the engineering sciences of the west being rapidly assimilated, one Asiatic nation after another is getting ready to be our equal friends or equal foes in some future world war which once started will end only with a finish that finishes the present cycle of development on the earth so far as the human species is concerned. We have had enough warning of the logic of these things within the divisions of the white race itself that should be sufficient.

War must go and any cleavage between Asia and Europe is even more foolish than the recent rift clean through virtually the whole white race. This is in a fair way now of future healing. We have had enough at last after thousands of years of race suicide since the white dominance throughout the western half of Asia as well as Europe. The Indian is coming back in America and the Negro will eventually come back in Africa as the tinted races are coming back in Asia.

Sanity commands that the white race scrap its arms before all these other races learn our brutality and we are compelled to strive with them on lower planes and that we choose our own battle ground higher up while we may still choose on moral and intellectual planes. The white race should exercise what real superiority it has and not risk the battle with doubtful chances in contests of cunning and command of the brute elements and weapons of physical violence. We shall lose civilization in such a contest. By timely universal disarming wisely brought about we may gain a better for us and them.

INDIANAPOLIS IND. STAR
JUNE 15, 1924

The Star's Sunday Sermon

THE NEGRO'S PLACE

BY THE REV. ERNEST FREMONT TITTLE.

I remember reading some time ago a statement made by Prof. Commons of the University of Wisconsin to the effect that the Teutonic race, until 500 years after Christ, were exceedingly primitive in their civilization, yet had mental qualities which made it possible for them to absorb the highest Roman civilization. And I was particularly impressed with his assertion that, "Could their babies have been taken out of the forest 2,000 years ago and transplanted to the homes and schools of modern America, they would have covered in one generation the progress of twenty centuries."

Well, you say, that may have been possible in the case of the Teutonic race, but it is by no means possible in the case of the negro race. You might say that if you did not know Blooah.

Glancing through a pamphlet published by Garrett Biblical Institute, I read with great surprise that the father of one of its students had been a "village warrior." I learned later that this student was a young African named Blooah; and that he had a perfectly fascinating lecture entitled "From Cocoanut Tree to College;" and that this lecture was the perfectly true story of his own life. For he was, quite literally, up in a cocoanut tree when he caught sight of the first white man whom either he or any member of his tribe had ever seen; and today he is doing post-graduate work in an American theological school.

Blooah, a native African, as black as midnight, has actually done what Prof. Commons conjectured the natives of the Teutonic race might have done had they been taken out of the forest 2,000 years ago and transplanted to the homes and schools of modern America. He has actually covered in [illegible]neration the [illegible]ss of twenty [illegible]ies!

[illegible]w impatient [illegible]re with the [illegible]o. Only sixty y[illegible] out of slavery; we expect him to measure up to the very highest standards of white world culture. And because he sometimes fails to do this, we jump to the conclusion that he is an inherently, and therefore permanently, inferior being who may be tolerated only if he "keeps his place."

What is the negro's "place?"

The youngest student ever to receive the degree of Ph. D. from the University of Pennsylvania was Harris F. Blackstone, a negro.

In 1922, second on the list of 200 young medical students examined for internships at Cook county hospital was Dr. Walter S. Grant, a negro.

In 1922, as the result of four years of study, Smith college granted both the A. B. and M. A. degrees to Miss Eunice Hunton, a negro.

In 1921, the prize for the best French novel for the year was granted to Rene Maran, a negro.

In 1921, the Drama League of America selected as one of ten persons who during the year had contributed most to the art of the theater Charles S. Gilpin, a negro.

The United States patent office has granted fifty-seven patents to Elijah McCoy, a negro.

And there is Scott, the mural painter; and Tanner, the painter of religious subjects; and Charles W. Chestnut, the novelist; and W. E. Burkhart Dubois, the brilliant savant; and William Stanley Barithwaite, the widely-read literary critic; and Lawrence Dunbar, the poet, whose

"Lay me down beneaf de willers in de grass,
Whah de branch'll go a singin' as it pass,
An' w'en I's a layin' low,
I kin hyeah it as it go
Singin' 'sleep, my honey, tek yo' res' at las,'"

has made the whole world of sensitive spirits his debtor.

What then is the negro's "place?"

We men and women of the white race have treated the negro badly enough, God knows. We have laid violent hands upon him and taken him from his home in Africa to serve us as a hewer of wood and a drawer of water in America. We have debauched his women folk and then branded him as unmoral. We have in many instances kept him in ignorance and then pronounced him hopelessly stupid. President Moton of Tuskegee is authority for the statement that for 2,000,000 negro children in the United States, there are, even yet, no educational facilities provided. We have treated the negro badly enough. Has not the time now come for us to give him a fair chance?

In his eloquent volume, "The Souls of Folk," Berkhart Dubois says that "through all the sorrow of the negro's sorrow songs there breathes a hope, a faith in the ultimate justice of things. . . . Sometimes it is a faith in life. Sometimes a faith in death. Sometimes an assurance of boundless justice in some fair world beyond. But whichever it is, the meaning is always clear—that sometime, somewhere, men will judge men by their souls and not by their skins."

Has not the time come for us to judge the negro by his soul—his demonstrated capacity for cultural achievement—and give him a chance to reveal what his true "place" is in the future of civilization?